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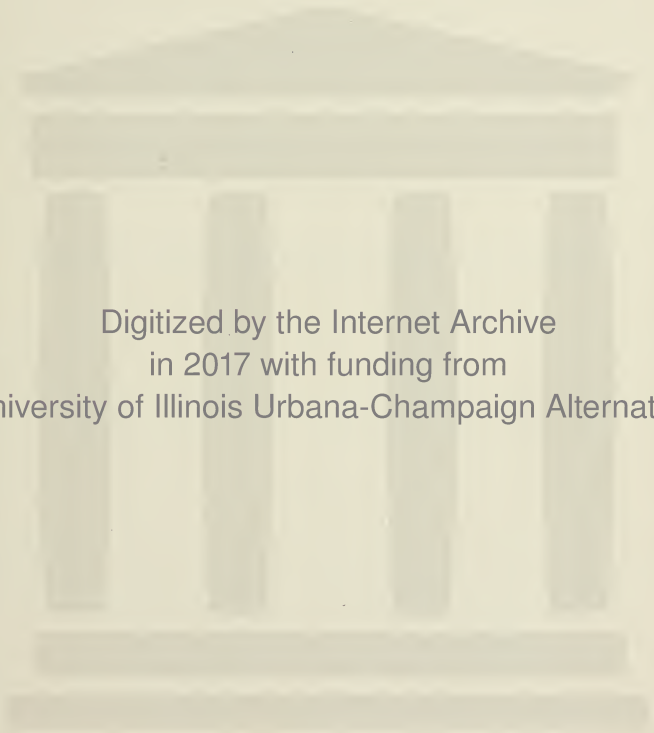
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Ann Kitchell





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# CEREMONIALS

COMPILED FOR USE OF

## LODGES WORKING UNDER JURISDICTION

OF THE

# M. W. GRAND LODGE

OF

## FREE AND ACCEPTED MASONS

OF THE

## STATE OF ILLINOIS.

EMBRACING

THE CEREMONIES OF INSTALLATION OF GRAND OFFICERS, INSTITUTING  
LODGES UNDER DISPENSATION, CONSTITUTING LODGES UNDER  
CHARTER, INSTALLATION OF OFFICERS, DEDICATING  
MASONIC LODGE HALLS, LAYING CORNER  
STONES OF PUBLIC EDIFICES, FUNERAL  
SERVICE, THE PLACING OF CAPE-  
STONES—WITH APPENDIX.

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## INSTALLATION OF GRAND OFFICERS.

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A Past Grand Master takes the Chair, as installing officer, and says:

Brethren of the Grand Lodge of Illinois, we are now prepared to install your Grand Officers for the ensuing year. Brother Grand Secretary, you will announce the names of the brethren who have been elected and appointed to fill the several stations of this Grand Lodge.

As the names are called the officers elect should take position in line, near the presiding officer.

*Grand Marshal.* Most Worshipful Grand Master, the officers elect are before you.

*Presiding Officer.* (Addressing the Grand Lodge.) Brethren, you have heard the names of your officers elect reported by the Grand Secretary. If any member of the Grand Lodge knows of any just reason why either of these officers should not be installed, let him speak now, or forever after be silent.

If no objections be made, he proceeds:

We are happy to observe that you still approve the choice made, and we will now proceed to install them.

The Grand Officers elect will be seated.

General 16 May 43 Putnam

*Presiding Officer.* Brother Grand Marshal, you will present the Grand Master elect.

*Grand Marshal.* Most Worshipful Grand Master, I have the honor to present Brother..... for installation, who has been duly elected Most Worshipful Grand Master of Masons of the State of Illinois.

*Presiding Officer.* As we are now upon the threshold of a great and important undertaking, Masonic teachings require that we should bow in solemn prayer with our Right Worshipful Grand Chaplain.

*Grand Chaplain.* Let us pray.

The following, or an appropriate extemporaneous prayer may be given:

Eternal source of Life and Light! We humbly implore Thy divine favor upon this occasion, and upon the institution in whose services we are now engaged. Make it yet more helpful and beneficial to our race, and inspire all who are connected with it with an ardent love to Thee, to each other, and to every member of the human family. Bless now Thy servant before Thee, who is about to assume a new and important relation to his brethren. Give him wisdom, give him strength, give him love. Enable him so to rule, that he may keep in view the best interests of the great brotherhood, now about to be committed to his charge. Teach him to feel that he is about to assume great and trying responsibilities, and enable him so to discharge them as to win all hearts. Grant Thy blessing upon the brethren who are to be associated with him in office. May they feel a just



sense of their accountability to Thee and to the Fraternity; and may they ever be faithful and zealous, and assist to uphold the hands of their chief in all good deeds. In Thee, O God, as in the days of an apprenticeship, do we put our trust. Be Thou our friend, conductor and guide in the unseen vicissitudes of life before us, and bring us all at last to see the Great Light, inaccessible and full of glory, in Thy presence, where we shall behold Thee with unclouded vision for evermore. Amen.

*Response by the brethren.* So mote it be.

*Presiding Officer.* Most Worshipful Brother, we most cordially congratulate you upon your election (or re-election) to this, the most distinguished and important office within the gift of Masons. The confidence displayed by the members of the Grand Lodge in electing (or again electing) you to supreme command, is an ample guarantee to the Masonic world of your wisdom and your worth. You cannot, my brother, but be aware of the deep and solemn importance of the station you are now about to assume, (or re-assume,) nor of the many cares and perplexities which attend its unequaled honors. These perplexities, however, will be greatly alleviated by the affectionate sympathy and active assistance of your brethren, who have full confidence that you will discharge the important duties of your station with credit to yourself and honor to the Fraternity. I will now proceed to administer to you the obligation pertaining to your office.

The members of the Grand Lodge are called up.

You solemnly promise, in the presence of Almighty God, and of this Grand Lodge of Free and Accepted Masons, that you will, to the best of your ability, faithfully and impartially perform all the duties incumbent on your office; that you will conform to the constitution, laws, rules and regulations of this Most Worshipful Grand Lodge; and that you will enforce a strict obedience to the same, from all subject to your authority.

*Grand Master Elect.* All this do I promise, God being my help.

*Presiding Officer.* I now, Most Worshipful Brother, have the honor to invest you with the jewel of your office. I also present you with the gavel, the emblem of your Masonic authority, and welcome you (clasps his hand) to the East of the Most Worshipful Grand Lodge of Illinois, and ask the privilege of being the first to assure you of my fealty and obedience.

The Grand Master is then covered, and the Presiding Officer uncovers.

*Presiding Officer.* I now hail, salute and proclaim you Grand Master of Masons for the State of Illinois.

Brethren of Illinois, behold your Grand Master.

Most Worshipful Grand Master, behold your brethren.

Brethren join in giving the GRAND HONORS.

The Grand Master will seat the brethren. After which he may address the Grand Lodge; and upon the conclusion of the address the installation will proceed.

*Presiding Officer.* Brother Grand Marshal, you will present the Deputy Grand Master elect.

(The Grand Marshal presents the Deputy Grand Master and the remaining Grand Officers in the order of their rank, in like manner as he presented the Grand Master. As each officer is installed, he will conduct him to his station or place, during which there should be instrumental music.) The Presiding Officer will deliver the several addresses, as follows:

DEPUTY GRAND MASTER.

RIGHT WORSHIPFUL BROTHER: The office to which you have been elected is one of high dignity, and may become one of great importance; for, in the absence of the Grand Master from the Communications of the Grand Lodge, or from the limits of its jurisdiction, you are by law invested with his powers, and may exercise its comprehensive prerogatives. In view of such emergencies, allow us to remind you of the duty devolving on you, to be thoroughly prepared amply to fill his distinguished position, with honor to yourself and profit to the Craft. I now, with much pleasure, invest you with your jewel, and congratulate you upon assuming your seat upon the right of the Grand Master in the East.

SENIOR GRAND WARDEN.

RIGHT WORSHIPFUL BROTHER: By the suffrages of the members of the Grand Lodge, you have been elected their Senior Grand Warden. Be assiduous in the performance of your duties, so that you may be a *strength* and *support* to the Grand Master. I now invest you with the jewel of your office. In the absence of your superior officers you will have supreme command. While in your present position, LOOK WELL TO THE WEST.

## JUNIOR GRAND WARDEN.

RIGHT WORSHIPFUL BROTHER: Your brethren have shown their confidence in your fidelity, by electing you their Junior Grand Warden; it affords me much pleasure to invest you with the jewel of your office.

Your previous devotion to the duties of Freemasonry, is a sufficient guarantee that you will be a vigilant Warden, and that you will LOOK WELL TO THE SOUTH.

## GRAND TREASURER.

RIGHT WORSHIPFUL BROTHER: I am happy to have the privilege of investing you with the jewel of your office as Treasurer of the Grand Lodge, and to place in your hands the books and treasure belonging to your office. Your unimpeached integrity satisfies me that the trust is wisely reposed, and your familiarity with the duties of your office makes it unnecessary that I should name them. I know that you will discharge them with fidelity.

## GRAND SECRETARY.

RIGHT WORSHIPFUL BROTHER: With pleasure I invest you with your jewel, as Grand Secretary of the Grand Lodge, and place in your charge its archives and records.

The duties of Grand Secretary have generally been performed with distinguished ability and untiring industry, and I have a firm belief that the same devotion to duty will continue unchanged during your incumbency.



## GRAND CHAPLAIN.

REVEREND AND RIGHT WORSHIPFUL BROTHER: I have the honor to invest you with the jewel of your sacred office. In the discharge of your duties you will be required to lead the devotional exercises of our Grand Communications, and perform the sacred functions of your holy calling at our public ceremonies.

We are sure, that in ministering at the Masonic altar, the services you may perform will lose nothing of their vital influence, because they are practiced in that spirit of universal tolerance which distinguishes our institution.

The profession which you have chosen for your calling in life, is the best guarantee that you will discharge the duties of your present appointment with steadfastness and perseverance in well-doing. Your station in the Grand Lodge is in the East, and on the left of the Grand Master.

## GRAND ORATOR.

RIGHT WORSHIPFUL BROTHER: You have been appointed to the office of Grand Orator. I invest you with the jewel of your office.

Your reputation as a wise and discreet Freemason has designated you for this post of distinction. You enter upon the discharge of the duties of your office with the assurance of the confidence and respect of your brethren. Be it your care to merit this high meed, ever bearing in mind the first lesson in Masonry: "Truth is a divine attribute; the foundation of every virtue."

## DEPUTY GRAND SECRETARY.

WORSHIPFUL BROTHER: You have been appointed Deputy Grand Secretary, and we now invest you with the jewel of your office. Your duties, though varied and important, will be performed under the immediate supervision of the Grand Secretary. It is essentially necessary that courtesy and patience should mark your intercourse with the brethren, while promptitude and fidelity in the discharge of your duties are not less important qualities. Your station in the Grand Lodge is near the Grand Secretary.

## GRAND PURSUIVANT.

WORSHIPFUL BROTHER: You have been appointed Grand Pursuivant, and we now invest you with the jewel of your office. Your station is near the door, where you will receive all reports from the Grand Tyler, and announce the name and Masonic rank of all who desire admission, communicating the same to the Junior Grand Deacon.

## GRAND MARSHAL.

WORSHIPFUL BROTHER: I now invest you with your jewel as Grand Marshal of this Grand Lodge, and present you with this baton, as the symbol of your authority. You will make all proclamations directed by the Grand Master, and will arrange and conduct the processions of the Grand Lodge. Your regard for good order will prompt you in the faithful discharge of your duties.

## GRAND STANDARD BEARER.

WORSHIPFUL BROTHER: Your duty is to carry and uphold the banner of the Grand Lodge on occasions of ceremony and public processions. Receive the jewel of your office, and let it remind you that you are never to part with the Standard, when under your care, while you have life to defend it.

## GRAND SWORD BEARER.

WORSHIPFUL BROTHER: The sword which you will bear in all processions of the Grand Lodge, is the time-honored symbol of justice and authority. It is also the guardian and protector of the Standard of the Grand Lodge. Be faithful to your trust. You will be invested with the jewel of your office, which should remind you of your duty.

## GRAND DEACONS.

WORSHIPFUL BRETHREN: I invest you, as Senior and Junior Grand Deacons of the Grand Lodge, with these jewels of your office, and with these rods as emblems of your authority. You will act as proxies of the Grand Master and Wardens in the more active duties of the Grand Lodge. Your devotion to Masonry will prompt you to vigilance and discretion in the performance of your duties.

## GRAND STEWARDS.

WORSHIPFUL BRETHREN: You have been appointed Stewards of this Grand Lodge, and we now invest you with the jewels of your office, and place in your hands

the rods as ensigns of your station. It is your duty to provide for the comfort and convenience of the members of the Grand Lodge, when in annual session ; and to assist the Deacons and other officers of the Grand Lodge in the performance of their duties. We feel confident that your regard for your brethren will incite you to a prompt discharge of this trust.

GRAND TYLER.

WORSHIPFUL BROTHER: Your office is a most important one, and requires unremitting watchfulness and care. The Grand Lodge, appreciating your fidelity and activity, has reposed in you the great trust of guarding the sanctuary from the approach of cowans and eavesdroppers. Be vigilant, preserve the utmost order and decorum within the precincts of your station, and suffer none to pass or repass without proper qualification and due permission.

It is your duty to guard and protect the jewels, regalia, clothing, and other property of the Grand Lodge placed in your charge during vacation ; and, under the direction of the Grand Master, to have them always ready for use.

You will now be invested with the jewel and implement of your office, and repair to your station.

*Presiding Officer.* Worshipful Grand Marshal, I now declare the several officers of the Grand Lodge of the State of Illinois duly installed into office for the ensuing year in AMPLE FORM. You will, therefore, proclaim the same to the brethren, that they, having



due notice thereof, may govern themselves accordingly.

Presiding Officer calls up the brethren.

*Grand Marshal.* By order of the Most Worshipful Grand Master, and by the authority of the Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Illinois, I now proclaim that its Grand Officers are now amply installed in their respective stations.

*Response by the Brethren.* So mote it be.

*Grand Marshal.* Brethren of the Grand Lodge, join in giving the grand honors.



# CEREMONY

FOR

## INSTITUTING A LODGE UNDER DISPENSATION.

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The Dispensation for the establishment of a new Lodge is issued by the Grand Master, and is sent to the brother named in the instrument as Master, who should, as soon as convenient, notify the District Deputy Grand Master of its reception, requesting that officer to name the time when he can attend to institute the Lodge.\* The members named in the dispensation are then notified by the Master to assemble in their Lodge room at the time determined upon. After the brethren are assembled, the D. D. Grand Master will assume the "East" and announce the objects of the meeting. He then causes the Letter of Dispensation to be read, after which the names of the officers appointed by the Master of the new Lodge will be announced. As these names are called, the officers will form in line near and facing the East, when the D. D. Grand Master will invest each officer with his jewel. The new Master will then be seated in the East, on the right of the D. D. Grand Master. The Wardens and other officers will take their respective stations.† The D. D. Grand Master will then open the Lodge on the three degrees of Masonry, and deliver to the officers and brethren the following

## CHARGES

TO THE OFFICERS AND BRETHREN.

WORSHIPFUL MASTER: (Who rises.) The Grand Lodge having committed to your care the superintendence and government of the brethren who are to compose this

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\* If the D. D. Grand Master cannot attend, he may deputize some competent Past Master, or instruct the Master of the Lodge to select a qualified brother to open the new Lodge.

† These movements should be accompanied with music, if convenient.

new Lodge, you cannot be insensible of the obligations which devolve on you as their head, nor of your responsibility for the faithful discharge of the important duties annexed to your appointment.

The honor, reputation and usefulness of your Lodge will materially depend upon the skill and assiduity with which you manage its concerns, whilst the happiness of its members will be generally promoted in proportion to the zeal and ability with which you propagate the genuine principles of our institution.

For a pattern for imitation, consider the great luminary of nature, which, rising in the East, regularly diffuses light and lustre to all within its circle. In like manner it is your province to spread light and instruction to the brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry, and seriously admonish them never to disgrace it. Charge them to practice *out* of the Lodge those duties which they have been taught in it, and by amiable, discreet and virtuous conduct, to convince mankind of the goodness of the institution; so that, when a person is said to be a member of it, the world may know that he is one to whom the burthened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the By-Laws of your Lodge, the Constitutions of Masonry, and, above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation.

## CHARGE TO THE WARDENS.

BRETHREN SENIOR AND JUNIOR WARDENS: (Who are called up by two knocks.) You are too well acquainted with the principles of Masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. What you have seen praiseworthy in others you should carefully imitate, and what in them may have appeared defective, you should in yourselves amend. You should be examples of good order and regularity, for it is only by a due regard to the laws, in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master you will succeed to higher duties; your acquirements must therefore be such that the Craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your brethren, and the testimony of a good conscience.

## CHARGE TO THE BRETHREN OF THE LODGE.

(Three knocks.) BRETHREN OF THIS NEW LODGE: Such is the nature of our Constitutions, that as some must, of necessity, rule and teach, so others must, of course, learn to submit and obey. Humility, in both, is an essential duty. The officers who are appointed to govern your Lodge are sufficiently conversant with the rules of propriety, and the laws of the institution, to avoid exceeding the powers with which they are

intrusted, and you are of too generous disposition to envy their preferment. I therefore trust that you will have but one aim—to please each other, and unite in the grand design of being happy and communicating happiness.

Finally, my brethren, as this association has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and light which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and Masons. And may the *tenets of our profession* be transmitted through your Lodge, pure and unimpaired, from generation to generation.

The D. D. Grand Master may conclude with such personal instructions and advice as he deems proper for the occasion; and then, in the name and by the authority of the Most Worshipful Grand Master, he declares the new Lodge duly instituted and properly prepared for the transaction of such business as may lawfully come before it, handing to the Worshipful Master the Dispensation and the gavel of authority, he will resign the Chair, and take the seat vacated by the Master. The brethren are seated, and the Lodge proceeds with its business.

# CEREMONIES

OF

## CONSTITUTING A NEW LODGE.

When a lawful number of Master Masons have organized under the rules and regulations of the Grand Lodge, and worked a certain time as a Lodge, by authority of a letter of dispensation, they may petition the Grand Lodge, at its Annual Communication, for a charter. Every letter of dispensation expires by limitation, and when the term of probation expires, the petitioners cannot convene as a Lodge of Masons, until the Grand Lodge shall have granted a charter to the petitioners, or continued the letter of dispensation. If the prayer of the petitioners shall be granted, a charter will issue; but the brethren to whom it is issued cannot convene under its authority until they shall be constituted into a regular Lodge, and the officers installed. The ceremony of constituting a Lodge is conducted by the Grand Master in person, or by some brother acting under a written authority.

At the time appointed the Grand Master, or his special proxy, will appoint a sufficient number of competent brethren\* to form an *Occasional* Grand Lodge, and assemble the same in a convenient room, when the Grand Lodge will be opened on the *third* degree.

The brethren who are to compose the new Lodge will assemble in their hall, properly clothed. The officers should occupy seats on the south side of

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\* Should any of the regular officers of the Grand Lodge be present, they will, of course, take precedence of other brethren in filling their respective stations. In the absence of Grand Officers, Past Masters and visiting brethren, as far as practicable, should be selected to form a Grand Lodge.



the hall, extending from the Secretary's place, on a line running West; the W. M. will be seated temporarily in the East, and should appoint a brother to act as Marshal for the new Lodge during the ceremonies.\* The W. M. will instruct the Marshal of the Lodge to repair to the apartment of the Grand Lodge, and inform the M. W. Grand Master that—

“A number of brethren, duly instructed in the mysteries of Freemasonry, having assembled together at stated periods, for some time past, by virtue of a dispensation granted them for that purpose; that their proceedings having received the approbation of the Most Worshipful Grand Lodge, they have been granted a charter, and now desire to be consecrated and constituted into a regular Lodge, under the name of..... Lodge, No....., and have their officers installed agreeably to the ancient usages and customs of the Craft, for which purpose they are now met, and await the pleasure of the Most Worshipful Grand Master.”

*Grand Master.* It is well; return and inform the brethren that in due time we will comply with their request.

Upon retirement of the Messenger, the Grand Lodge is formed in procession under the direction of the Grand Marshal, in the following order:†

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\* These ceremonies may be conducted in public or private.

† In constituting a Lodge, a small table or stand should be placed in the hall, between the altar and the East, on which to place the symbol of the Lodge. This symbol should be a rectangular box, about ten by twenty-five inches, covered with some kind of white fabric. It should be carried into the hall with the Grand Lodge.

† Should circumstances require, some of the subordinate officers enumerated may be omitted.

GRAND TYLER;

(drawn sword.)

THE SYMBOL OF THE LODGE, COVERED;

(carried by four brethren with white aprons.)

GRAND STEWARD,                      GRAND PURSUIVANT,                      GRAND STEWARD;

(carrying Bible, Square and Compass, upon a cushion.)

GRAND ORATOR,                      GRAND CHAPLAIN,

GRAND SECRETARY,                      GRAND TREASURER,

JUNIOR GRAND WARDEN,                      SENIOR GRAND WARDEN.

(carrying vessel of oil.)

(carrying vessel of wine.)

DEPUTY GRAND MASTER,

(carrying vessel of corn.)

BOOK OF CONSTITUTIONS,

(carried by Master of oldest Lodge.)

JUNIOR GRAND DEACON,                      GRAND MASTER,                      SENIOR GRAND DEACON,

(carrying rod.)

(carrying rod.)

GRAND STANDARD BEARER.

GRAND SWORD BEARER,

(carrying drawn sword.)

The Grand Lodge will now move to the Lodge hall. Upon entering, the W. M., with his gavel, will call up the brethren. The procession moves toward the East, passing the altar on the West and North, during which there should be appropriate instrumental music. When the Grand Tyler reaches the foot of the dais in the East, the procession will halt, and under the direction of the W. M. of the new Lodge, the brethren will unite in receiving the Grand Lodge with the *full* GRAND HONORS, \* after which, the symbol of the Lodge will be placed on the stand, the bearers thereof taking their places among the brethren of the Lodge; the three great lights are placed on the altar; the Book of Constitutions placed upon the pedestal in the East; and the vessels containing the elements of consecration are placed on the symbol of the Lodge. The officers of the Grand Lodge will then open to the right and left, facing inward. The Grand Marshal and Grand Tyler will pass down the lines to the Grand Master, who (uncovered) will be conducted to the East. Arriving at the foot of the dais the Marshal and Tyler will open to the right and left, the Grand Master passing

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\* The FULL GRAND HONORS are given by striking the palms of the hands together sharply, *nine times by three times three*; beginning by striking the *left* hand with the *right*, three times; then striking the *right* hand three times, and finally the *left*. These GRAND HONORS are given in all Masonic ceremonies (except at funerals) where they are appropriate; and are given in the manner described, viz: ONCE, TWICE, THRICE, or in full, as occasion may require. In ceremonies where they are proper the GRAND HONORS should be given with precision by all Masons present, except those to whom they may be extended.

between them will ascend to his station, the W. M. vacating the chair, uncovering, and extending his hand to the Grand Master, will assist him to his seat; the W. M. will then take his place with the brethren to be installed. The Grand Marshal, alone, returns through the lines, and conducts the Deputy Grand Master, Grand Chaplain and Grand Orator to their respective stations. The Grand Marshal then instructs the other Grand Officers to repair to their respective stations; after which the Grand Master will seat the brethren.\* When the Grand Officers are seated, the Deputy Grand Master will instruct the officers and members of the new Lodge to rise, after which he will address the Grand Master as follows:

MOST WORSHIPFUL GRAND MASTER: A number of brethren who are now before you, duly instructed in the mysteries of Masonry, having assembled together at stated periods, for some time past, by virtue of a dispensation granted to them for that purpose, do now desire to be CONSTITUTED into a Regular Lodge, agreeably to ancient usage, and the customs of the Fraternity.

*Grand Master.* It is well, Right Worshipful Deputy Grand Master.

The brethren of the new Lodge resume their seats. The Grand Master then orders the Grand Secretary to read the charter in full; after which the Grand Master says:

Upon due deliberation, the Grand Lodge having granted the brethren of this new lodge a warrant establishing and confirming them in the rights and privileges of a regularly constituted Lodge, we shall, agreeably to their request, now proceed, according to ancient usage, to Constitute these brethren into a Regular Lodge; but before proceeding with these important ceremonies, it is our duty to invoke the blessing of Almighty God.

The Grand Master then calls up the assembly, and says:

All present will give attention while our Grand Chaplain addresses the Throne of Grace.

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\*During the seating of the Grand Officers there should be appropriate instrumental music.

The Grand Chaplain will then offer the following, or some extemporaneous prayer appropriate to the occasion:

Great, Adorable, and Supreme Being: We praise Thee for all Thy mercies, and especially for giving us desires to enjoy, and powers of enjoying, the delights of society.

The affections which Thou hast implanted in us, and which we cannot destroy without violence to our nature, are among the chief blessings which Thy benign wisdom hath bestowed upon us.

Help us duly to improve all our powers to the promotion of Thy glory in this world, and the good of our fellow-men. May we be active under Thy divine light, and dwell in Thy truth.

Extend this favor to us who are now entering into a fraternal compact under peculiar obligations; enable us to be faithful to Thee; faithful in our callings in life; faithful in all the duties of the Craft, and faithful to each other as members of this society. Take us under the shadow of Thy protection; and to Thy service and glory may we consecrate our hearts. May we always put *faith* in Thee, have *hope* in salvation, and be in *charity* with all mankind. Amen.

*Response by the Brethren.* So mote it be.

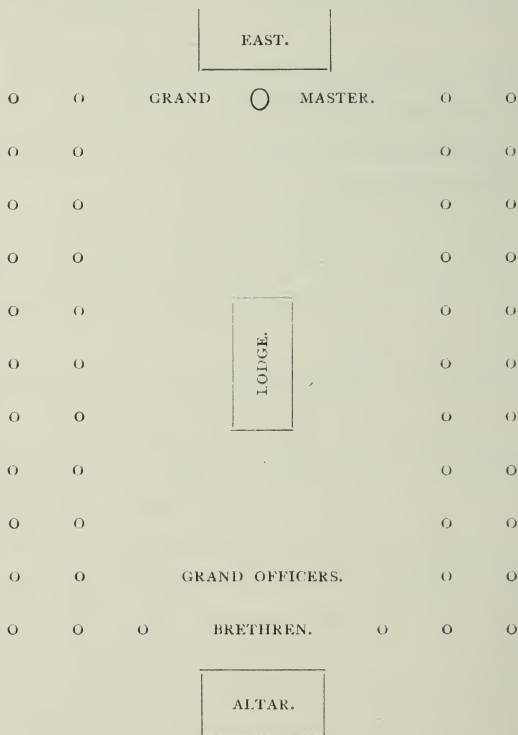
This may be followed by appropriate vocal and instrumental music.

*Grand Master.* Brother Grand Marshal, you will direct the brethren of the new Lodge to their proper position, and re-form the Grand Lodge in procession.

The officers and a convenient number of members, of the new Lodge, under the direction of the Grand Marshal, will form in single file, on the

south side of the hall, facing West. The officers of the Grand Lodge will form, in the order of their rank, in single file, on the north side of the hall, facing East.\*

The Grand Officers and brethren of the Lodge will then move with the sun, around the symbol of the Lodge, forming squares open at the East, the brethren forming the outer square, as follows:



These movements should be accompanied by solemn music, during which the Grand Marshal will, very slowly, uncover the symbol of the Lodge. When the Grand Master reaches the East, the lines will halt and face inward. At the order of the Grand Master, the officers of the Grand Lodge, *only*, will kneel on the right knee. The Grand Chaplain will then rehearse the first clause of the—

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\* The proper officers will carry the vessels containing the elements of consecration, but the Book of Constitutions, and great lights, will be omitted from the procession during the ceremonies.

## CONSECRATION PRAYER.

Great Architect of the Universe ; Maker and Ruler of all worlds. Deign from Thy celestial temple, from the realms of light and glory, to bless us in all the purposes of our present assembly. We humbly invoke Thee to give us at this, and at all times, *Wisdom* in all our doings, *Strength* of mind in all our difficulties, and the *Beauty* of harmony in all our communications. Permit us, O Thou author of life and light, great source of love and happiness, to erect this Lodge, and now solemnly to *consecrate* it to Thy honor and glory.

*Response by the Officers of the Grand Lodge.* As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Grand Officers will then rise.

## CONSECRATION.

The Deputy Grand Master will step forward and present the Vessel of Corn (wheat) to the Grand Master, who sprinkles a portion of it upon the symbol of the Lodge, and places the vessel upon the table. In like manner the Senior Grand Warden presents the Vessel of Wine, which is sprinkled on the Lodge; and the Junior Warden presents the Vessel of Oil, which is used in the same manner.

The Grand Master then orders the Officers of the Grand Lodge to kneel as before, when the Grand Chaplain will rehearse the remaining portion of the consecration prayer:

Grant, O Lord, our God, that those who are now about to be invested with the government of this Lodge may be endowed with wisdom to instruct their brethren in their duties. May brotherly love, relief and truth always prevail among the members of this Lodge. May this bond of union continue to strengthen the



Lodges throughout the world. Bless all our brethren, wherever dispersed, and grant speedy relief to all who are either oppressed or distressed. We affectionately commend to Thee all the members of this whole family; may they increase in grace, in the knowledge of Thee, and in love to each other. Finally, may we finish all our work here below, with Thy approbation; and then may our transition from this earthly abode be to Thy heavenly temple above, there to enjoy light and glory, and bliss ineffable and eternal. Amen.

*Response. (By the officers of the Grand Lodge.)*  
As it was in the beginning, is now, and ever shall be, world without end. Amen.

A short piece of solemn music is then performed, during which the Grand Officers will rise.

#### DEDICATION.

The Grand Master steps forward, and extending his hands over the emblem of the Lodge, exclaims:

To the memory of the Holy Saints John, we dedicate this Lodge. May every brother revere their character and imitate their virtues.

*Response, (by all the Brethren).* As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Officers of the Grand Lodge will then about face, and stand, while the brethren of the new Lodge, under the direction of the Grand Marshal, make a circuit in procession, single file, and salute the Grand Officers with their hands crossed upon their breasts, and heads slightly bowed while passing. Upon the completion of this ceremony, the brethren will resume position, facing inward. The Officers of the Grand Lodge will also resume



original position. The Grand Master will call up, with his gavel, all present, and then proceed to

#### CONSTITUTE THE LODGE.

*Grand Master.* In the name of the Most Worshipful Grand Lodge of the State of Illinois, I now constitute and form you, my beloved brethren, into a regular Lodge of Free and Accepted Masons. From henceforth we empower you to meet as a regular Lodge, constituted in conformity to the rites of our institution, and the charges of our ancient and honorable Fraternity; and may the Supreme Architect of the Universe prosper, direct and counsel you in all your doings.

*Response, by the Brethren.* So mote it be.

The officers of the Grand Lodge will, under the direction of the Grand Marshal, give the full grand honors. (See note page 21.) The Grand Marshal will then slowly replace the covering on the Lodge, during which a choir should chant—

“Glory be to God on High.”

The Grand Marshal will then conduct the Grand Master to his chair, and instruct the officers of the Grand Lodge to resume their respective stations; and the members of the new Lodge to resume their seats. During these movements instrumental music should be performed.



## INSTALLATION OF OFFICERS.

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The installation of the officers of a new Lodge follows immediately after the ceremonies of constitution; and the ceremony is therefore conducted by the Grand Officers; while, in an old Lodge, the presence of the Grand Master or other Grand Officer is not necessary; as any qualified brother,\* with the assistance of a temporary Grand Marshal, can lawfully conduct the ceremonies of installation.

This ceremony, like that of constituting a new Lodge, or dedicating Masonic halls, may be conducted in public, or in the presence of Masons only. If the latter, there will be slight variations in the phraseology and ceremonies. The following ceremonies are appropriate for installing the officers of a newly constituted Lodge, or those of an old Lodge. The variations necessary to observe, are noted wherever they occur.

The Grand Marshal will see that the jewels of the officers to be installed, together with a small Bible, square and compasses, a rule (twenty-four inch gauge), a plumb, line, a book of Constitutions, the Charter, and a copy of the Lodge By-Laws are placed on a table or stand near the East, arranged for convenient use.

The Grand Master will then say:

BROTHER GRAND SECRETARY:† You will announce the names of the officers appointed‡ to govern this new§ Lodge.

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\* The installing officer is addressed as M. W. Grand Master.

† The word "Grand" will be omitted in an old Lodge.

‡ The word "appointed" is used for *all* officers in a new Lodge, but in an old Lodge the words "appointed," "elected," or "re-elected," are to be used as circumstances may require. In presenting the officers for installation, the Marshal will use the proper word as above.

§ The word "new" should be used on occasion of constitution and installation, but in the installation of officers of an old Lodge, its name and number should be used.

As their names are called, the brethren will take position standing in place, as indicated in ceremony of constitution, page 24. After the roll of officers is called, the Grand Master will rise and say:

BRETHREN OF.....LODGE: You have heard the names of the brethren who have been selected as officers of your Lodge for the ensuing term.\* If any brother present knows of any just cause why either of the brethren should not be installed into office, he will make it known now.†

Grand Master, continuing, says:

R. W. DEPUTY GRAND MASTER: (Who rises.) Are you satisfied that the brother nominated‡ in the warrant is eligible, and well skilled in the noble science and royal art?

*Deputy Grand Master.* I am so satisfied, M. W. Grand Master.

Deputy Grand Master conducts the new Master in front of the East, and continues—

And I now present to you my worthy brother.....  
.....to be installed Master of this *new* Lodge. I believe him to be of good morals, and of great skill, true and trusty; and as he is a lover of the whole Fraternity, wheresoever dispersed over the face of the

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\* If in an old Lodge, the word "year" should be substituted for "term."

† Should any objections be made, either publicly or privately, to the installation of either of the brethren named as officers, the Grand Master, Deputy Grand Master, and Grand Wardens (if in a new lodge,) will retire to a private room, and cite the objector to appear and give his reasons for the objection. (If in an old lodge, the presiding officer, assisted by three Past Masters, or other competent brethren, will pursue the same course.) In case the objections are deemed valid, the installation of the brother objected to must be deferred; but the other officers may be installed. The Grand Master or the lodge may subsequently make such orders in regard to the objections as circumstances may require. Should valid objections be made to the installation of the brother named as W. M., the ceremony of installation cannot proceed until ordered by the Grand Master or the Grand Lodge.

‡ See note on preceding page referring to "appointed."

earth, I doubt not he will discharge his duties with fidelity.

The Deputy Grand Master resumes his seat.

*Grand Master.* Brother Grand Marshal, you will place our brother at the altar, there to receive the benefit of prayer, and to take his official obligation.

The Grand Marshal will conduct the Master *elect* to the Altar; cause him to kneel, facing the East. In like manner the Chaplain is conducted to the Altar, where he kneels, facing the West,\* and (the brethren being called up) offers the following

#### PRAYER.

Most Holy and Glorious Lord God! We approach Thee with reverence, and implore Thy blessing on this Brother, appointed to preside over this *new* Lodge; and now prostrate before Thee. Fill his heart with Thy fear; that his tongue and actions may pronounce Thy glory. Make him steadfast in Thy service. Grant him firmness of mind. Animate his heart and strengthen his endeavors. May he teach Thy judgments and Thy laws, and be Thy true and faithful servant. Bless him, O Lord, and bless the work of his hands. Accept us in mercy. Hear Thou our prayer, and grant our earnest supplications. Amen.

*Response.* So mote it be.

The Grand Chaplain will rise and return to his station; the Master elect still kneeling at the Altar. The Grand Master rising, and standing in the East, says:

Brother.....:

† You will now repeat after me your official obligation:

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\* These movements should be made slowly, during which, and other similar movements there should be solemn music.

† This obligation may be omitted if desired.

I solemnly promise, upon the honor of a Mason, that in the office of Master of.....Lodge, No....., I will, to the best of my ability, strictly comply with the constitutions and regulations of the Most Worshipful Grand Lodge of the State of Illinois; the by-laws of..... Lodge, No.....; and all other Ancient Masonic usages, so far as the same shall come to my knowledge. Amen.

Master rises in his place; the brethren are seated.

[NOTE. The address here prescribed, and all that follows up to the *fifteen charges*, may be omitted at discretion.]

*Grand Master.* My brother, in inducting you into your chair of office, as a symbol of the commencement (or continuation) of your government of this Lodge, I am performing a most pleasing duty. By immemorial usage, and the irrevocable landmarks of Masonry, you are installed as Master of this Lodge, with powers and prerogatives which are of high importance and due solemnity. The good resolutions, which, I doubt not, you have formed in your own mind, that these powers shall not be abused or perverted by you, I would gladly strengthen by a word of admonition.

The very consciousness of the possession of a great power, will ever make a generous mind cautious and gentle in its exercise. To rule has been the lot of many, and requires neither strength of intellect, nor soundness of judgment; to rule WELL, has been the fortune of but few; and may well be the object of an honorable ambition. It is not by the strong arm, or the iron will, that obedience and order—the chief requisites of good government—are secured; but by holding the key to the hearts of men.

The office of Master is of great antiquity and respect, and is one of the highest dignities to which we may aspire. Its incumbent, to rule well, should possess and practice several important requisites.

As a MAN, he should be of approved integrity and irreproachable morals, freed from the dominion of hasty temper and ill-governed passions; of good repute in the world, and practicing, as an example to his brethren, the cardinal virtues of TEMPERANCE, FORTITUDE, PRUDENCE and JUSTICE.

As a CITIZEN, he should be loyal to his government; obedient to its laws; prompt in the duties he owes to society; and a pattern of fidelity in all social and domestic relations.

As a MASON, he should cling to the old landmarks, and be sternly opposed to their infringement; be desirous to learn, and apt to teach; be prompt to aid and relieve; and be ever mindful that, though elevated for a time above his fellows, that he is elevated *by* them; and should therefore cultivate everywhere, and at all times, the golden tenets of BROTHERLY LOVE, RELIEF and TRUTH.

As an OFFICER, he should remember, first of all, that he is an individual Mason, sharing, in that respect, a common lot with his brethren, and therefore interested in the welfare of each and all; be devoid of undue ostentation and haughty overbearing; be accessible to all, cultivating the closest friendship and the most unlimited confidence with his associate officers; be eager to take counsel with his brethren, and ready to give it;



be ready to reward good; be devoid of favoritism, and wholly impartial.

Such are some of the most important qualifications which a Master should possess, and the errors he should avoid. It may be that most, if not all, of us have failed to reach this standard; but it is attainable; and be it your purpose to reach it, and be a bright and shining example to those who shall come after you.

MY BROTHER, previous to your investure, it is necessary that you should signify your assent to those ancient Charges and Regulations which point out the duty of a Master of a Lodge.\*

“You agree to be a good man and true, and strictly to obey the moral law?

“You agree to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside?

“You promise not to be concerned in plots and conspiracies against government, but patiently to submit to the law and the constituted authorities?

“You agree to pay a proper respect to the civil magistrates; to work diligently, live creditably, and act honorably by all men?

“You agree to hold in veneration the original rulers and patrons of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of

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\* The Master to whom these Charges are addressed, should signify his assent to each of them by bowing his head.

your brethren, when in Lodge convened, in every case consistent with the constitutions of Freemasonry?

“You agree to avoid private piques and quarrels, and to guard against intemperance and excess?

“You agree to be cautious in your behavior, courteous to your brethren, and faithful to your Lodge?

“You promise to respect genuine brethren, and to discountenance impostors, and all dissenters from the original plan of Masonry?

“You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art?

“You promise to pay homage to the Grand Master for the time being, and to his officers, when duly installed; and strictly to conform to every edict of the Grand Lodge, or General Assembly of Masons that is not subversive of the principles and ground-work of Masonry?

“You admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry?

“You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice, and to pay attention to all the duties of Masonry on convenient occasions?

“You admit that no new Lodge shall be formed without permission from the Grand Lodge, and that no countenance be given to any irregular Lodge, or to any

person clandestinely initiated therein, being contrary to the Ancient Charges of Freemasonry?

“You admit that no person can be regularly made a Mason in, or admitted a member of, any regular Lodge, without previous notice, and due inquiry into his character?”

“You agree that no visitors shall be received into your Lodge, without due examination, and satisfactory evidence of their having been initiated in a regular Lodge?”

These are the Regulations of Free and Accepted Masons. Do you submit to these Charges, and promise to support these Regulations, as Masters have done in all ages before you?

The Master will answer in an audible voice:

I do.

*Grand Master.* Brother....., in consequence of your cheerful conformity to the Charges and Regulations of the Ancient Fraternity, you are now to be installed Master of.....Lodge, No....., in full confidence of your care, skill and capacity to govern the same.

Brother Grand Marshal, you will conduct the Worshipful Master to the foot of the dais.

While moving to the East there will be a strain of music.

*Grand Master.* My brother, with pleasure I now invest you with the jewel of your office—the square.

As the square is employed by the operative mason to fit and adjust the stones of a building, that all its parts may properly agree, so you, as Master of this Lodge, are admonished by the symbolic meaning of the square, to preserve that moral deportment among the members of your Lodge which should always characterize good Masons, and to exert your authority to prevent ill-feeling or angry discussion arising to impair the harmony of its meetings.

You will also receive\* the various implements used in your Lodge.

The *Holy Writings*, that great light in Masonry, will guide you to all truth; it will direct your paths to the temple of happiness, and point out to you the whole duty of man.

The *Compasses* teach us to limit our desires in every station, that, rising to eminence by merit, we may live respected, and die regretted.

I also present you the Rule and Line. The *Rule* directs that we should punctually observe our duty, press forward in the path of virtue, and, neither inclining to the right nor to the left, in all our actions have *eternity* in view.

The *Line* teaches us the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to *immortality*.

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\* The Grand Marshal will hand the implements, as they are referred to, to the Master, who will retain them respectively during the explanation by the installing officer, and then return them to the Grand Marshal.

The *Book of Constitutions* you are to search at all times. Cause it to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

You now receive in charge the *Charter*, by the authority of which this Lodge is held. As its lawful custodian, you are carefully to preserve, and duly transmit it to your successor in office.

You will also receive in charge the *By-Laws* of your Lodge, which you are to see carefully and punctually executed.

I place in your hands this *Gavel*, an additional insignia of your rank and authority. Wield it, my brother, with prudence and discretion. I now seat you in the Oriental Chair,\* and cover you with that distinction which, in this Lodge, it is alone your privilege to wear.

The Grand Master then calls up the brethren † and says:

Worshipful Master, behold your brethren.

Brethren, behold your Worshipful Master, and join with me in giving the GRAND HONORS.

After the GRAND HONORS are given, the brethren, except the Grand Officers, will form a procession, single file, and, under direction of the Grand Marshal, will pass around the hall, making three circuits. In passing the East, each brother will salute the Master, (who remains standing in his place,) in the manner peculiar to the several degrees.‡

\* The installing officer will take the Master by the hand, and place him in the chair, and then place a hat upon his head.

† The Master will rise and hold his gavel on his left breast, with his right hand.

‡ Should the installation ceremonies be conducted in public, of course the procession and the ceremonies incidental thereto, will be entirely omitted, except the ode, which at this time may be sung.

The following, or some other appropriate ode, may then be sung:

Behold, O Master in the East,  
 What glories greet thee there ;  
 What floods of radiance earthward stream ;  
 The sun is rising fair.  
 Behold, O Master, glorious arts  
 Were cradled in the East ;  
 Behold what sciences came forth  
 Man's waking mind to feast.  
 O Master, in thy symbolled East,  
 Seek *Wisdom* from above ;  
 And spread the light which heaven shall send,  
 Within thy Lodge in love.

After the singing of the Ode, the Master will seat the brethren. The Grand Marshal is directed by the Grand Master to present each of the other officers in the order of their rank for installation.

In presenting the officers, the Grand Marshal will announce the name of the brother and the office to which he has been elected, re-elected, or appointed.\*

#### SENIOR WARDEN.

*Grand Master.* You are elected (or appointed,) Senior Warden of.....Lodge, and you will now be invested with the jewel of your office. (The Grand Marshal places the jewel.) The level demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope ; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget

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\* The ceremonies of installation are sometimes varied when the Grand Lodge officers are present; by the Grand Master installing the W. M., the Deputy Grand Master installing the S. W., the Senior Grand Warden installing the J. W., and the Junior Grand Warden installing the remaining officers. The G. M. delivers the charges. This variation in the ceremonies is a mere matter of taste.



that we are brethren ; for he who is placed on the lowest spoke of Fortune's wheel, may be entitled to our regard ; because a time will come, and the wisest knows not how soon, when all distinction but that of goodness shall cease, and Death, the grand leveler of human greatness, reduce us to the same state.

Your regular and punctual attendance is essentially necessary. In the absence of the Master, you are to govern this Lodge ; in his presence, you are to assist him in the government of it. Your fitness for the discharge of such important duties, undoubtedly led to your selection for the office by your brethren, and it will be your duty and pleasure so to act as to justify their confidence. Brother ..... LOOK WELL TO THE WEST.

The following, or some other Ode, may be sung :

O Warden, with the *Level* poised,  
 What lesson dost thou give ?  
 Are all men equal ? Shall the worm,  
 Or King and peasant live ?  
 O Warden, where King Hiram stood,  
 Like him seek STRENGTH above ;  
 Sustain the East, pay all their due ;  
 Protect the weak in love.

JUNIOR WARDEN.

*Grand Master.* Brother ..... , you are elected (or appointed) Junior Warden of ..... Lodge, and will be invested with the jewel of your office.  
 (The Grand Marshal places the jewel.) The plumb admonishes us to



walk uprightly in our several stations ; to hold the scales of justice in equal poise ; to observe the just medium between intemperance and pleasure ; and to make our passions and prejudices coincide with the line of our duty. To you is committed the superintendence of the Craft during the hours of refreshment ; it is, therefore, indispensably necessary that you should not only be temperate and discreet in the indulgence of your own inclinations, but carefully observe that none of the Craft be suffered to convert the purposes of refreshment into intemperance and excess.

Your regular and punctual attendance is particularly requested, and we have no doubt that you will be ever watchful, whether at labor or refreshment, that the *high twelve* of observation do not find you with your work, and that of the Craft you superintend, unperformed. Brother ..... , LOOK WELL TO THE SOUTH.

The Junior Warden is conducted to the South by the Grand Marshal, and the following is sung:

O Warden, with thy *Plumb* upraised,  
 What doth the emblem teach ?  
 Do all the Craft uprightly walk,  
 And practice *what* they preach ?  
 O Warden, where the faithful one  
 Observed the glorious sun,  
 Like him, adorn with BEAUTY still  
 The work by Him begun.

TREASURER.\*

Brother ..... , you are elected (or appointed) Treasurer of ..... Lodge, and it is with pleasure that I

\* Each officer is conducted to his place in the Lodge by the Marshal, during which there should be a strain of instrumental music.

invest you with the jewel of your office. It is your duty to receive all moneys from the hand of the Secretary ; keep just and regular accounts of the same ; and pay them out by order of the Worshipful Master, with the consent of the Lodge. I trust that your regard for the Fraternity will prompt you to the faithful discharge of the duties of your office.

#### SECRETARY.

Brother ....., you are elected (or appointed) Secretary of .....Lodge, and I now invest you with the badge of your office. It is your duty to observe the Worshipful Master's will and pleasure ; to record the proceedings of the Lodge, including the names of the officers, the members and visitors who may be present at the communications ; to receive all moneys due the Lodge, and promptly pay them into the hands of the Treasurer. Your good inclination to Masonry and your Lodge, will induce you to discharge the duties of your office with fidelity ; and by so doing, you will merit the esteem and applause of your brethren.

#### CHAPLAIN.

Rev. Brother ....., you have been elected (or appointed) Chaplain of ..... Lodge. That holy book which is the chart and text-book of your sacred calling, is also the Great Light of Masonry, and forever sheds its benignant rays upon every lawful assemblage of Free and Accepted Masons. From it we may learn our duty to our God, our neighbors and ourselves. Teach us from its life-giving precepts, and you will have faithfully fulfilled your sacred and important trust.

It is fitting that an emblem of the Sacred Volume should be the jewel of your office, with which I now invest you.

DEACONS.\*

Brethren ..... and ....., you are elected (or appointed) Senior and Junior Deacons of..... Lodge, and I now invest you with the badge of your office; and I place in your hands these rods, which you will bear in the performance of official duty, as symbols of your deputed authority. It is your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge, such as in the reception of candidates into the different degrees of Masonry; the introduction and accommodation of visitors, and in the immediate practice of our rites. The Square and Compasses, as badges of your office, I entrust to your care, not doubting your vigilance and attention. You will repair to your respective places in the Lodge.

STEWARDS.†

Brethren ..... and ....., you are elected (or appointed) Senior and Junior Stewards of..... Lodge, and are now invested with the badge of your office. You are to assist the Deacons and other officers in performing their respective duties, and when the Lodge is at refreshment, it will be your province to extend to visiting brethren such attentions as circumstances may suggest. Your regular and early attendance at our meetings will afford the best proof of zeal and attachment to the Lodge.

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\* The Senior and Junior Deacons should be installed together.

† The Stewards should be installed together.

## MARSHAL.

Brother....., you are elected (or appointed) Marshal of ..... Lodge. I invest you with this baton, as the appropriate badge of your office. It is your duty to form and conduct processions of the brethren of the Lodge on all public occasions, and to attend to such other interests, in the practice of our rites, as the Worshipful Master may direct.

## ORGANIST.

Brother....., you are elected (or appointed) Organist of ..... Lodge. Under the direction of the Worshipful Master you will conduct the musical services of the Lodge. As harmony is the strength and support of all institutions, so may the harmony over which you shall preside, strengthen and support every gentle and ennobling emotion of the soul.

## TYLER.

Brother....., you are elected (or appointed) Tyler of ..... Lodge, and I invest you with the implement of your office. As the sword is placed in the hand of the Tyler to enable him effectually to guard against the approach of cowans and eaves-droppers, and suffer none to pass or repass but such as are duly qualified, so it should admonish us to set a guard over our thoughts; a watch at our lips; post a sentinel over our actions; thereby preventing the approach of every unworthy thought or deed; and preserving consciences void of offense toward God and toward man. I trust your regard for good order will prompt you in the faithful discharge of your duties.

An appropriate Ode may now be sung, after which the installing officer will deliver the following:

CHARGE TO THE WORSHIPFUL MASTER.

WORSHIPFUL MASTER (who rises). The Grand Lodge having committed to your care the superintendence and government of the brethren who compose this \* Lodge, you cannot be insensible of the obligations which devolve on you as their head; nor of your responsibility for the faithful discharge of the important duties annexed to your appointment (or election). The honor, reputation and usefulness of your Lodge will materially depend upon the skill and assiduity with which you manage its concerns, whilst the happiness of its members will be generally promoted in proportion to the zeal and ability with which you propogate the genuine principles of our institution.

For a pattern for imitation, consider the great luminary of nature, which, rising in the East, regularly diffuses light and lustre to all within the circle. In like manner it is your province to spread and communicate light and instruction to the brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry, and seriously admonish them never to disgrace it. Charge them to practice *out* of the Lodge those duties which they have been taught *in* it, and by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution; so that when a person is said to be a member of it, the world may know that he is one to whom the burdened

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\* If the ceremonies are in public, the Lodge should be designated by name, instead of the word "this."

heart may pour out its sorrow; to whom distress may prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the by-laws of your Lodge, the constitutions of Masonry, and above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation.

BROTHERS SENIOR AND JUNIOR WARDENS: (who rise). You are too well acquainted with the principles of Masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to say, that what you have seen praiseworthy in others, you should carefully imitate; and what in them may have appeared defective, you should in yourselves amend. You should be examples of good order and regularity, for it is only by a due regard to the laws, in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master, you will succeed to higher duties; your acquirements must therefore be such as that the Craft may never suffer for want of proper instructions. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your brethren, and the testimony of a good conscience.

BRETHREN OF THIS NEW LODGE: (who rise.) Such is the nature of our Constitution, that as some must, of necessity, rule and teach, so others must, of course,



learn to submit and obey. Humility in both is an essential duty. The officers who are appointed to govern your Lodge are sufficiently conversant with the rules of propriety and the laws of the institution, to avoid exceeding the powers with which they are entrusted, and you are of too generous disposition to envy their preferment. I therefore trust that you will have but one aim—to please each other, and unite in the grand design of being happy and communicating happiness.

Finally, my brethren, as this association has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and Masons. Within your peaceful walls may your children's children celebrate, with joy and gratitude, the annual recurrence of this auspicious solemnity. And may the tenets of our profession be transmitted through your Lodge, pure and unimpaired, from generation to generation.

The following charges, written by M. W. PAUL REVERE, in 1795, when Grand Master of Masons in Massachusetts, are appropriate to the officers and brethren of an *old Lodge*:

WORSHIPFUL MASTER: (who rises.) This Worshipful Lodge having chosen you for its Master and Representative, it is now incumbent upon you diligently, and upon every proper occasion, to inquire into the knowledge of your fellows, and find them daily employment, that the Art which they profess may not be forgotten or neglected. You must avoid partiality—giving



praise where it is due—and employing those in the most honorable part of the work, who have made the greatest advancement, for the encouragement of the Art. You must preserve union, and judge in all causes amicably and mildly, preferring peace. That the society may prosper, you must preserve the dignity of your office, requiring submission from the perverse and refractory; always acting upon, and being guided by, the principles upon which your authority is founded. You must, to the extent of your power, pay a constant attendance on your Lodge, that you may see how your work flourishes, and how your instructions are obeyed. You must take care that neither your words nor actions shall render your authority to be less regarded, but that your prudent and careful behavior may set an example, and give a sanction to your power.

And as Brotherly Love is the cement of our Society, so cherish and encourage it, that the Brethren may be more willing to obey the dictates of Masons, than you have occasion to command.

TO THE OFFICERS: (all rise.) And you, the officers of this Worshipful Lodge, must carefully assist the Master in the discharge and execution of his office; diffusing light and imparting knowledge to all the fellows under your care; keeping the brethren in just order and decorum, that nothing may disturb the peaceful serenity, or obstruct the glorious effects of harmony and concord. And that this may be the better preserved, you must carefully inquire into the character of all candidates to this honorable Society; and recommend none to the Master, who, in your opinion, are unworthy of the

privileges and advantages of Masonry—keeping the CYNIC far from the Ancient Fraternity, where harmony is obstructed by the superstitious and morose. You must discharge the Lodge quietly, encouraging the Brethren assembled to work cheerfully, that none, when dismissed, may go away dissatisfied.

TO THE BRETHREN, (all standing.)

And you, Brethren of this Worshipful Lodge, learn to follow the advice and instructions of your officers; submitting cheerfully to their amicable decisions; throwing by all resentments and prejudices towards each other. Let your chief care be to the advancement of the Society you have the honor to be members of. Let there be a modest and friendly emulation among you in doing good to each other. Let complacency and benevolence flourish among you. Let your actions be *squared* by the rules of Masonry. Let friendship be cherished, and all advantages of that title by which we distinguish each other; that we may be *Brothers*, not only in name, but in the full import, extent and latitude of so glorious an appellation.

Finally, my brethren, as this association has been carried on with so much unanimity and concord, (in which we greatly rejoice,) so may it continue to the latest ages. May your love be reciprocal and harmonious. While these principles are uniformly supported, this Lodge will be an honor to Masonry, an example to the world, and therefore, a blessing to mankind.

From this happy prospect, I rest assured of your steady perseverance; and conclude with wishing you

all, my Brethren, joy of your Master, Wardens, and other officers, and of your Constitutional union as Brethren.

The Grand Marshal, by command of the Grand Master, will make the following—

#### PROCLAMATION.

I am directed by the Most Worshipful Grand Master to proclaim, and do hereby proclaim, that the Worshipful Master, Wardens, and other officers elected and appointed to govern.....Lodge, have been regularly installed into their respective stations for the ensuing Masonic year.

The Grand Marshal continues, saying:

This proclamation is made from the *East*,\* from the *West*,† and from the *South*.‡ Once;§ twice;|| thrice.¶ All interested will take due notice, and govern themselves accordingly.

The Worshipful Master will seat the brethren, when an appropriate—

#### ORATION††

may be delivered. Upon its conclusion, a

#### CLOSING ODE††

may be sung. After which the W. M. will call up the brethren, and the Grand Chaplain will pronounce the following, or some other appropriate—

#### BENEDICTION.

Almighty and Everlasting God! From whom cometh every good and perfect gift, send down upon

\* The Worshipful Master strikes one blow with his gavel.

† The Senior Warden strikes one blow with his gavel.

‡ The Junior Warden strikes one blow with his gavel.

§ The Junior Warden strikes *once* with his gavel.

|| The Senior Warden strikes *twice* with his gavel.

¶ The Worshipful Master strikes *thrice* with his gavel.

†† The oration and closing ode may be omitted if desired.

Thy servants here assembled, the healthful spirit of Thy grace, that they may truly please Thee in all their doings. Grant, O Lord, power of mind and great understanding unto those whom we have this day clothed with authority to preside over and direct the affairs of this Lodge; and so replenish them with the truth of this doctrine, and adorn them with humility of life, that, both by word and good example, they may faithfully serve Thee, to the glory of Thy holy name, and to the advancement, for all good purposes, of our beloved institution. Amen.

*Response.* So mote it be.

The Grand Master will then instruct the Grand Marshal to re-form the Grand Lodge\* in procession, which is done in the same order as upon entering the hall.† The Worshipful Master instructs the brethren to join in the GRAND HONORS; after which, the Occasional Grand Officers will move from the hall, accompanied by instrumental music, and return to its apartment, where the GRAND LODGE WILL BE CLOSED.

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\* This supposes that the installation has followed the constitution of a new lodge, which requires a Grand Lodge; but in an old lodge, this ceremony will, of course, not occur.

† The symbol of the lodge should be left in the lodge hall.



## DEDICATION OF MASONIC HALLS.

Every hall or room used for Masonic purposes, should be properly dedicated.

The ceremony cannot be lawfully conducted except by the Grand Master in person, or by some brother acting for him, under special written authority.

At the time appointed for the ceremony,\* a sufficient number of brethren to act as Grand Officers† will assemble in a convenient apartment, near the Lodge room that is to be dedicated, and an Occasional Grand Lodge will be opened on the third degree. The brethren of the Lodge and their visiting brethren should be clothed. The officers wearing their respective jewels, and, with their guests, occupying the Lodge room, with the Worshipful Master seated in the East. There should be a small stand located between the Altar and the East, upon which to place the symbol of the Lodge. When all is in readiness, the W. M. will say:

BROTHER SENIOR DEACON: You will proceed to the apartment of the Grand Lodge, and inform the Grand Master that the brethren of.....Lodge, No....., are prepared to receive the officers of the M. W. Grand Lodge, and await the pleasure of the M. W. Grand Master.

The message being duly delivered.

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\* The ceremonies here laid down may be conducted in public or private.

† For selection of officers, see ceremony of constitution, page 19.

*Grand Master.* Inform the Worshipful Master and brethren that the Grand Lodge will be in attendance in due time.

The Grand Marshal will then form the Grand Lodge in the following order:

GRAND TYLER;

(drawn sword.)

GRAND STEWARD,            THE SYMBOL OF THE LODGE,\*            GRAND STEWARD,  
(carried by four brethren with white aprons.)

GRAND STEWARD,            GRAND PURSUIVANT,            GRAND STEWARD,  
(carrying Bible, Square and Compass, upon a cushion.)

GRAND ORATOR,            GRAND CHAPLAIN,

GRAND SECRETARY,            GRAND TREASURER,

JUNIOR GRAND WARDEN,            SENIOR GRAND WARDEN.  
(carrying vessel of corn.)            (carrying vessel of wine.)

DEPUTY GRAND MASTER,

(carrying vessel of oil.)

BOOK OF CONSTITUTIONS,

(carried by Master of oldest Lodge.)

JUNIOR GRAND DEACON,            GRAND MASTER,            SENIOR GRAND DEACON,  
(carrying rod.)            (carrying rod.)

GRAND STANDARD BEARER.

GRAND SWORD BEARER,

(carrying drawn sword.)

The procession will move to the hall to be dedicated. When the head of the procession enters the door, the W. M., with his gavel, will call up all the brethren present. The procession moves towards the East, passing West and North of the Altar, during which there should be instrumental music.† When the Grand Tyler reaches the foot of the dais in the East, the symbol of the Lodge will be placed upon the stand, the great lights laid upon the Altar, and the book of Constitutions placed upon the pedestal in the East. The Grand Officers will then open to the right and left, facing inward. The

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\* For description, see foot note \*, page 20.

† Should Knights Templar, as such, be present, they should act as guard of honor to the Grand Lodge, forming a line on North and South sides of the hall, which position they will maintain during the ceremonies.



W. M. will call on all the brethren present to join in receiving the Grand Officers with the GRAND HONORS.\* The Grand Marshal and Grand Tyler will then pass through the lines, and escort the Grand Master (uncovered) to his station, the Master taking a seat on the left; after which the Grand Marshal will escort the Deputy Grand Master, Grand Chaplain and Grand Orator to their respective stations in the East; the brethren are then seated by the Grand Master; after which the Grand Marshal will request the other Grand Officers to repair to their respective stations in the hall.†

#### AN OPENING ODE,

Appropriate to the occasion, will now be sung; at the conclusion of which, the W. M. of the Lodge rises, and addresses the Grand Master as follows:

MOST WORSHIPFUL GRAND MASTER: The brethren of ..... Lodge being animated with a desire to promote the honor and interest of the Craft, have erected and furnished this hall, for their convenience and accommodation. They are desirous that the same should be examined by the M. W. Grand Master; and, if it should meet his approbation, that it should be solemnly dedicated to Masonic purposes, agreeably to ancient form and usage.

The Grand Master will address the assembly, announcing the purpose of the occasion, with such remarks as he may deem proper, concluding by saying:

In accordance with the teachings of our ancient institution, it is our duty, before entering upon any important undertaking, to invoke the blessing of God. We will therefore unite with our Grand Chaplain in an address to the Throne of Grace.

The Grand Master calls up the brethren, and uncovers. The Grand Chaplain will offer the following, or some other appropriate—

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\* Give full GRAND HONORS, see foot note \*, page 21.

† During the seating of the Grand Officers there should be instrumental music.

## PRAYER.

O Thou Great and Eternal Lord God! source of light and love! The Supreme Grand Master and Mighty Architect of the wonders of creation, who from Thy Throne in the Highest Heaven, in mercy lookest down upon all the dwellers of earth, lend, we beseech Thee, Thine ears to the prayers and petitions of Thy children now assembled in Thy presence, to teach the mysteries of that sublime edifice which is erected and dedicated to Thy most holy and glorious name. Pour upon us, and all the members of the Mystic Craft throughout the world, the rich blessings of Thy Providence. Give us strength to overcome temptations, to subdue our passions, and to practice virtue. Fill our hearts with fear without desolation; with confidence without presumption; with piety without illusion; and with tender affection for Thy divine goodness, and love for our neighbors; make us faithful to our friends, and charitable to our enemies. Dispose our hearts, O Thou God Eternal, to receive the splendid impressions of religion and humanity! and direct our footsteps in the bright paths of virtue. Let all our actions prove to mankind that our lives are sincerely dedicated to Thee, our God, and to the relief of our fellow-creatures. And, finally, when we yield up our breath to Thee, the source of life, may we, bearing the rich harvest of good actions, be admitted into that sublime and eternal Lodge, where happiness reigns without alloy; and, around the Throne of the Great Jehovah, we shall sing hallelujahs to His name.

Now to the King eternal, immortal, invisible—the only wise God, be the kingdom, power and glory, forever and ever. Amen.

Grand Master seats the brethren, when the architect who superintended the erection of the structure (or the brother who managed the fitting, etc., of the hall) will advance to the front of the East, and address the Grand Master as follows:

MOST WORSHIPFUL GRAND MASTER: Having been intrusted with the duty of supervising and directing the workmen employed in the construction of this edifice, and having, to the best of my ability, accomplished the task assigned me, I now return my thanks for the honor of the appointment, and beg leave to return to you the implements committed to my care when the corner-stone of this structure was laid, (presenting to the Grand Master the square, level and plumb,) humbly hoping that the result of our labors will be crowned with your approbation, and that of the Most Worshipful Grand Lodge.

To which the Grand Master replies:

BROTHER ARCHITECT: The skill and fidelity displayed in the execution of the trust reposed in you at the commencement of this undertaking, have received the entire approbation of the Grand Lodge; and they sincerely pray that this edifice may continue a lasting monument of the taste, spirit, and liberality of its founders.

The Deputy Grand Master rises and says:

MOST WORSHIPFUL GRAND MASTER: The hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the brethren that it should now be dedicated according to ancient form and usage.

(Resumes his seat.)

Grand Master replies:

RIGHT WORSHIPFUL DEPUTY: Agreeably to the request of the brethren, we will now proceed with the ceremonies. Brother Grand Marshal, you will form the Grand Officers in procession.

The Grand Marshal will instruct the Grand Officers to form in single file on the north side of the hall, facing East, in the following order:

GRAND TYLER.

GRAND STANDARD BEARER.

GRAND SWORD BEARER.

GRAND PURSUIVANT.

GRAND STEWARD.

GRAND STEWARD.

GRAND SECRETARY.

GRAND TREASURER.

GRAND CHAPLAIN.

JUNIOR GRAND WARDEN,  
(carrying vessel of corn.)

SENIOR GRAND WARDEN,  
(carrying vessel of wine.)

DEPUTY GRAND MASTER,  
(carrying vessel of oil.)

JUNIOR GRAND DEACON,      GRAND MASTER,      SENIOR GRAND DEACON.  
(who will take his place as the procession passes the East.)

The procession will move around the symbol of the Lodge, passing East of the Altar; the symbol will be slowly uncovered by the Grand Marshal, during which the first stanza of the Ode will be sung by the Choir, as follows:

*AIR—Old Hundred.*

Genius of Masonry, descend,  
And with thee bring thy spotless name;  
Constant our Sacred Rites attend,  
While we adore thy peaceful reign.

When the Grand Master arrives at the East, the music ceases; the procession halts, facing inward; the Worshipful Master calls up the brethren; and, by direction of the Grand Master, the Grand Officers will kneel, while the Grand Chaplain will offer the following

CONSECRATION PRAYER.

Almighty Father! inasmuch as Thou hast promised when two or three are gathered together in Thy name, to be present with them, we humbly beseech Thee that Thou wouldst now be present, and direct our hearts in Thy ways. Accept, O Lord, the dedication of this hall, and make it, and the work for which it is to be set apart, instrumental in promoting the reign of peace on earth, and good will among men. Here may Thy name be honored, Thy laws obeyed, and Thy glory exalted and magnified. So order, O loving Father! that within these consecrated walls none but the good and true may enter; that here men may learn to forget the passions, the strife, the heart-burnings and jealousies of the world; and, obedient to the precepts of our time-honored brotherhood, may learn to love each other, and draw nearer to Thee. Enlarge and broaden the sympathies of the brethren for the poor and oppressed; for the widow, and the dear little ones who may need their care and protection; and make us all feel that such service is acceptable in Thy sight. And finally, O Father! incline all our hearts to Thy service, and all our acts to Thy glory; and when, at last, our labors here are ended, when the veils of this earthly tabernacle are rent, take us to Thy presence, there to join with all the heavenly hosts, in ascribing never ending praise to Thy name. Amen.

*Response.* So mote it be. (The brethren are seated.)

The Grand Officers will rise and move around the symbol of the Lodge as before, during which the second stanza of the Ode will be sung, as follows:

Bring with thee *Virtue*, brightest maid ;  
Bring *Love*, bring *Truth*, bring *Friendship* here,  
While social *Mirth* shall lend her aid  
To smooth the wrinkled brow of *Care*.

When the Grand Master reaches the East, the procession halts, facing inward, when the Junior Grand Warden advances, and presents the vessel of Corn, saying:

MOST WORSHIPFUL GRAND MASTER: In the dedication of Masonic Halls, it has been of immemorial custom to pour Corn upon the Lodge, as an emblem of nourishment. I therefore present to you this vessel of Corn, to be employed by you according to ancient usage.

The Grand Master then calls up the brethren by striking the emblem of the Lodge thrice with his gavel, uncovers, and pours the Corn upon the emblem, saying:

In the name of the great Jehovah, to whom be all honor and glory, I do solemnly dedicate this Hall to Freemasonry.

The GRAND HONORS are then given *once*.\* The Grand Master seats the brethren, when the procession again moves around the emblem; during which the third stanza of the Ode is sung, as follows:

Bring *Charity* with goodness crowned ;  
Encircled in thy heavenly robe ;  
Diffuse thy blessings all around,  
To every corner of the globe.

When the Grand Master reaches the East, the Senior Grand Warden advances, presents the vessel of Wine, and says:

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\* See note \* on page 21, for explanation of GRAND HONORS.



MOST WORSHIPFUL GRAND MASTER: Wine, the emblem of refreshment, having been used by our ancient brethren in the ceremonies of dedication and consecration, I present to you this vessel of Wine, to be used on the present occasion according to ancient Masonic form.

The Grand Master strikes the emblem three times (at which the brethren rise), and sprinkles the Wine upon the emblem, saying:

In the name of the Holy Saints John, I do solemnly dedicate this hall to Virtue.

The GRAND HONORS are then given *twice*. The brethren are seated, and the procession moves around the emblem, during which the choir will sing the following stanza:

To Heaven's high Architect all praise,  
All praise, all gratitude be given,  
Who deigned the human soul to raise  
By mystic secrets, sprung from Heaven.

When the Grand Master arrives at the East, the Deputy Grand Master advances and presents the vessel of Oil, saying:

MOST WORSHIPFUL GRAND MASTER: I present to you, to be used according to ancient custom, this vessel of oil, an emblem of that joy which should animate every bosom on the completion of any important undertaking.

The Grand Master, striking the emblem three times (brethren rise), sprinkles the Oil upon the emblem, saying:

In the name of the whole Fraternity, I do solemnly dedicate this Hall to Universal Benevolence.



The GRAND HONORS are given *thrice*; when the Grand Chaplain advances and makes the following

#### INVOCATION.

And may the Lord, the giver of every good and perfect gift, bless the brethren here assembled, in all their lawful undertakings, and grant to each one of them, in needful supply, the Corn of nourishment, the Wine of refreshment, and the Oil of joy. Amen.

*Response.* So mote it be.

The Grand Marshal will then slowly re-cover the emblem of the Lodge, accompanied by a strain of music; after which the Grand Master will resume his chair, and the other Grand Officers will take their respective stations. The Grand Marshal then makes the following

#### PROCLAMATION.

By order of the Most Worshipful Grand Master, I do hereby proclaim, that the Hall in which we are now assembled, has been dedicated to the purposes of Freemasonry in due and ancient form. All persons interested will take due notice, and govern themselves accordingly.

An appropriate Oration may now be delivered; at the conclusion of which, the Grand Master will call up the brethren, and request the Grand Chaplain to pronounce a suitable

#### BENEDICTION.

The Grand Officers then form in procession, under the direction of the Grand Marshal, in the same order as at entering the Hall, and return to their apartment,\* where the Occasional Grand Lodge will be closed.

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\*While passing out of the Hall, there should be instrumental music. When the Grand Officers have retired, the W. M. will seat the brethren, if he desires them to remain, or he may dismiss the assembly.

## LAYING CORNER-STONES.

These ceremonies are conducted only by the Grand Master in person, or by some brother acting for him, under special written authority, assisted by the officers of an *Occasional* Grand Lodge, and such of the Craft as may be invited, or who may choose to attend, either as lodges, or as individual brethren.

No corner-stone should be laid with Masonic ceremonies, except those of acknowledged public structures, or buildings which are to be used for Masonic purposes; and then only by special request of the proper authorities.

The lodge or lodges in the place where the building is to be erected, may invite such neighboring lodges, and other Masonic bodies, as they may deem proper. The Chief Magistrate, and other officers of the place, should also be invited to attend on the occasion.

At the time appointed for the ceremony, a sufficient number of brethren\* to act as Grand Officers are convened in a suitable place, where an Occasional Grand Lodge will be opened on the *Third Degree*, and proper instructions given by the Grand Master; after which, the officers of the Grand Lodge, under the direction of the Grand Marshal, will form in the following order:†

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\* For selection of officers, see foot note \* page 19.

† In all public processions, the brethren should appear dressed in dark clothes, black hats, and white gloves. Officers may wear their jewels. No umbrellas should be carried by the brethren in a public procession.

GRAND TYLER,  
(with drawn sword.)

GRAND STEWARD,  
(carrying rod.)

GRAND PURSUIVANT,  
(carrying Bible, Square and Compasses,  
on a cushion.)

GRAND STEWARD,  
(carrying rod.)

GRAND ORATOR,

GRAND CHAPLAIN,

GRAND SECRETARY,  
(carrying scroll, containing list of  
articles to be placed under the  
corner-stone.)

GRAND TREASURER,  
(In charge of the box\* to be de-  
posited under the corner-  
stone.)

GRAND STEWARD,  
(carrying rod.)

PAST GRAND OFFICERS,†  
(in the order of their rank, two abreast.)

GRAND STEWARD,  
(carrying rod.)

PRINCIPAL ARCHITECT,‡  
(carrying Square, Level and Plumb.)

JUNIOR GRAND WARDEN,  
(carrying vessel of oil.)

SENIOR GRAND WARDEN,  
(carrying vessel of wine.)

DEPUTY GRAND MASTER,  
(carrying vessel of corn.)

MASTER OF OLDEST LODGE,  
(carrying book of constitutions.)

JUNIOR GRAND DEACON,  
(carrying rod.)

GRAND MASTER.

SENIOR GRAND DEACON,  
(carrying rod.)

GRAND STANDARD BEARER.

GRAND SWORD BEARER,

The procession thus formed will proceed to join the general procession, if any, and march to the place where the ceremony is to be performed.

\* This box may be carried by the Treasurer, or be sent in advance to the site of the corner-stone, as circumstances may dictate.

† In the absence of Past Grand Officers, these Stewards will support the Deputy Grand Master and Grand Wardens.

‡ If the Architect of the building is not a member of the Masonic fraternity, the square, level and plumb will be carried by a brother appointed for the purpose, who will deliver them to the Architect on arriving at the corner-stone.

Whenever Knights Templar are present in uniform, they should act as an escort, or guard of honor to the Grand Lodge.\*

When a procession is composed of others than the officers of the Grand Lodge, and includes any or all of the bodies named below, it should be formed in the following order, viz.:

GRAND MARSHAL.	I.	Music.
	II.	Military.
	III.	Citizens.
	IV.	Societies and Organizations.
	V.	Music.
	VI.	Knights Templar (escort).
	VII.	Royal Arch Masons.
	VIII.	Master Masons.
	IX.	Music.
	X.	Knights Templar (escort to G. L.)
	XI.	Chief Magistrate and civil officers of the place.
	XII.	Grand Lodge, in the order before named.

No banners or inscriptions of a political or sectarian character should be allowed in the procession.

Should any Masonic body other than those above named appear, they should be assigned an appropriate place in the procession.

A triumphal arch is usually erected near the place where the ceremony is to be performed; and the corner-stone should have engraved on its face, the words "Laid by the Masonic Fraternity," with the date, the year of Masonry, the name of the Grand Master, and such other particulars as may be deemed proper.

When the head of the procession reaches the Arch, it will open to the right and left, facing inward. The Grand Master, uncovering, preceded by the Grand Marshal and Grand Tyler, and followed by the other Grand Officers and the Chief Magistrate and civil officers of the place, will pass through the lines and ascend to the platform. As the Grand Master and others advance, the remainder of the procession will counter-march and surround the platform.

The stone should be suspended about six feet from its bed, by a machine having suitable arrangements for slowly lowering it to its place. All being in readiness—

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\* When there are two or more Commanderies of Knights Templar present, the local Commandery, if any, will act as escort to the Grand Lodge; otherwise, the oldest Commandery present will have preference. Other Commanderies will act in same capacity to other bodies of the Masonic fraternity which may be in the procession.

The Grand Master will command silence; when some official, connected with the building, should publicly invite the Grand Master to lay the corner-stone. The Grand Master will then address the assembly, announcing the purposes of the occasion, etc., concluding as follows:

The teachings of Freemasonry inculcate, that in all our works, great or small, begun and finished, we should seek the aid of Almighty God. It is our first duty, then, to invoke the blessing of the great Architect of the Universe upon the work in which we are about to engage. I therefore command the utmost silence, and call upon all to unite with our Grand Chaplain in an address to the Throne of Grace.

The brethren uncover, while the Grand Chaplain delivers the following, or some other appropriate

#### PRAYER.

Almighty God! who hath given us grace at this time, with one accord, to make our common supplication unto Thee, and dost promise, that where two or three are gathered together in Thy name, Thou wilt grant their request; fulfill now, O Lord! the desires and petitions of thy servants, as may be most expedient for them; granting us in this world, knowledge of Thy truth; and in the world to come, life everlasting. Amen.

*Response.* So mote it be.

The Choir will then sing an Ode.

*Grand Master.* R. W. Bro. Grand Treasurer, it has ever been the custom, on occasions like the present, to deposit within a cavity in the stone, placed in the north-east corner of the edifice, certain memorials of

the period at which it was erected; so that in the lapse of ages, if the fury of the elements, or the slow but certain ravages of time, should lay bare its foundation, an enduring record may be found by succeeding generations, to bear testimony to the energy, industry and culture of our time. Has such a deposit been prepared?

*Grand Treasurer.* It has, Most Worshipful Grand Master, and the various articles of which it is composed, are safely enclosed within the casket now before you.

*Grand Master.* R. W. Grand Secretary, you will read for the information of the brethren and others here assembled, a record of the contents of the casket.

Grand Secretary reads a list of the articles contained in the casket.

*Grand Master.* R. W. Grand Treasurer, you will now deposit the casket in the cavity beneath the corner-stone, and may the Great Architect of the Universe, in his wisdom, grant that ages on ages shall pass away ere it again be seen of men.

Grand Treasurer, assisted by the Grand Secretary, will place the casket in the cavity prepared. During this ceremony there should be instrumental music. Grand Treasurer reports:

Most Worshipful Grand Master, your orders have been duly executed.

Principal Architect delivers the working tools to the Grand Master, who retains the trowel, and presents the square, level and plumb to the Deputy Grand Master, Senior and Junior Grand Wardens, respectively, saying:



Right Worshipful Brethren, you will receive the implements of your office. With your assistance and that of the Craft, I will now proceed to lay the corner-stone of this edifice, according to the custom of our fraternity. Brother Grand Marshal, you will direct the Craftsmen to furnish the cement, and prepare to lower the stone.

The Grand Master will then spread a portion of the cement. The stone is then lowered slowly one-third the distance, during which there should be appropriate music. When the stone is stopped, the GRAND HONOR\* is given *once*, by all the brethren, under the direction of the Grand Marshal. The stone is again lowered as before, accompanied by music; when it is stopped, the GRAND HONORS are given *twice*; the stone is lowered for the third time, with music. When it is in place, the GRAND HONORS are given *thrice*. The Grand Master then says:

R. W. Deputy Grand Master, what is the proper implement of your office?

*D. G. Master.* The Square.

*G. M.* What are its moral and Masonic uses?

*D. G. M.* To square our actions by the rule of virtue, and prove our work.

*G. M.* Apply the implement of your office to that portion of the corner-stone, and make report.

The Square is applied to the four upper corners.

*D. G. M.* Most Worshipful Grand Master, I find the stone to be square. The Craftsmen have done their duty.

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\* See foot note \* page 21, for information in regard to GRAND HONORS.



*G. M.* R. W. Senior Grand Warden, what is the proper implement of your office?

*S. G. W.* The Level.

*G. M.* What are its moral and Masonic uses?

*S. G. W.* Morally, it teaches Equality; and by it we prove our work.

*G. M.* Apply the implement of your office to that portion of the corner-stone that needs to be proved, and make report.

Level is applied to the top surface.

*S. G. W.* Most Worshipful Grand Master, I find the stone to be level. The Craftsmen have done their duty.

*G. M.* R. W. Junior Grand Warden, what is the proper implement of your office?

*J. G. W.* The Plumb.

*G. M.* What are its moral and Masonic uses?

*J. G. W.* Morally, it teaches rectitude of conduct; and by it we prove our work.

*G. M.* Apply the instrument of your office to that portion of the corner-stone, and make report.

The Plumb is applied to the sides of the stone.

*J. G. W.* Most Worshipful Grand Master, I find the stone to be plumb. The Craftsmen have done their duty.

Grand Master (striking the stone three times with his gavel) says:

This corner-stone has been tested by the proper implements of Masonry. I find that the Craftsmen have skillfully and faithfully done their duty; and I do declare the stone to be well formed and trusty, truly laid, and correctly proved according to the rules of our Ancient Craft. May the building be conducted and completed amid the blessings of Plenty, Health and Peace.

*Response by the Craft.* So mote it be.

*Grand Master.* Brother Grand Marshal, you will present the elements of consecration to the proper officers.

Grand Marshal presents Vessel of Corn to the D. G. M.; the Wine to the S. G. W.; and the Oil to the J. G. W.

Deputy Grand Master advances with the Corn, scattering it on the stone, and says:

I scatter this Corn as an emblem of Plenty; may the blessings of bounteous Heaven be showered upon us, and upon all like patriotic and important undertakings, and inspire the hearts of the people with virtue, wisdom and gratitude.

*Response by the Craft.* So mote it be.

Senior Grand Warden advances with the Vessel of Wine, pouring it on the stone, and says:

I pour this Wine as an emblem of Joy and Gladness. May the great Ruler of the Universe bless and prosper our National, State and City Governments; preserve

the union of the States in harmony and brotherly love, which shall endure through all time.

*Response by the Craft.* So mote it be.

Junior Grand Warden advances with the Vessel of Oil, pouring it on the stone, saying:

I pour this Oil as an emblem of Peace; may its blessings abide with us continually; and may the Grand Master of Heaven and Earth shelter and protect the widow and orphan, and vouchsafe to them, and to the bereaved, the afflicted and sorrowing, everywhere, the enjoyment of every good and perfect gift.

*Response by the Craft.* So mote it be.

Grand Master, extending his hands, pronounces the following invocation:

May Corn, Wine and Oil, and all the necessities of life, abound among men throughout the world. May the blessing of Almighty God be upon this undertaking. May He protect the workmen from every accident. May the structure here to be erected, be planned with WISDOM, supported by STRENGTH, and adorned in BEAUTY, and may it be preserved to the latest ages, a monument to the energy and liberality of its founders.

*Response by the Craft.* So mote it be.

(If convenient, it would be appropriate at this point for the Grand Stewards to decorate the stone with flowers; during which the Choir will chant.)

Grand Master, addressing the Principal Architect, says:

Worthy sir, (or brother,) having thus, as Grand Master of Masons, laid the corner-stone of this structure, I now return to you these implements of operative Masonry, (presents square, level and plumb,) having full confidence in your skill and capacity to perform the important duties confided to you, to the satisfaction of those who have entrusted you with their fulfillment.

The Grand Master will then make report of his doings, as follows:

I have the honor to report, that in compliance with the request of the proper authorities, the corner-stone of the ..... building to be erected on this site, has been laid successfully, with the ancient ceremonies of the Craft. The Brother Grand Marshal will therefore make the proclamation.

*Grand Marshal.* In the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Illinois, I now proclaim that the corner-stone of the structure to be erected, has this day been found *true* and *trusty*, and laid according to the old customs, by the Grand Master of Masons.

All present will now join in singing a

#### CLOSING ODE,

After which, may be delivered a suitable

#### ORATION.

Grand Chaplain, at the conclusion of this Oration, will pronounce the following, or some suitable

## BENEDICTION.

Glory be to God on High, and on earth peace, good will toward men! O Lord, we most heartily beseech Thee with Thy favor to behold and bless this assemblage; pour down Thy mercies, like the dew that falls upon the mountains, upon Thy servants engaged in the solemn ceremonies of this day. Bless, we pray Thee, all the workmen who shall be engaged in the erection of this edifice; keep them from all forms of accidents and harm; grant them in health and prosperity to live; and finally, we hope, after this life, through Thy mercy and forgiveness, to attain everlasting joy and felicity in Thy bright mansion, in Thy holy temple, not made with hands, eternal in the heavens. Amen.

*Response.* So mote it be.

After which, the Grand Lodge, with escort, returns to the place from whence it started, and is closed.

The Lodges, and other Masonic Bodies, return to their respective halls.

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# MASONIC FUNERAL SERVICES.

WITH FULL INSTRUCTIONS FOR CONDUCTING THE SAME, PREPARED AND ARRANGED  
BY ORDER OF THE M. W. GRAND LODGE F. & A. M. OF THE STATE OF  
ILLINOIS, FOR THE USE OF ITS CONSTITUENT LODGES.

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The Ceremonies which are observed on the occasion of funerals, are performed as a melancholy Masonic duty, and as a token of respect and fraternal affection to the memory of the departed brother.

The Mortuary Ceremonies, etc., as herein compiled, are divided into FOUR CHAPTERS:

CHAPTER I.—Comprises full INSTRUCTION for the government of those who may officiate, or otherwise take part, in the proceedings, ceremonials and services, prescribed in the chapters which follow.

CHAPTER II.—Prescribes the proceedings to be observed at an Emergent Communication of the LODGE, when the funeral services are to take place elsewhere.

CHAPTER III.—Prescribes the ceremonials and ritual to be observed when the deceased brother is to be interred at some distant place, where the brethren cannot attend, and the funeral services are therefore to be conducted in a Church, in the Lodge room, in the house of the deceased, or in some place other than at the grave.

CHAPTER IV.—Prescribes the ceremonies and ritual to be observed when the funeral services are to be conducted only at the grave.

## CHAPTER I.

### GENERAL INSTRUCTIONS—REQUIREMENTS.

I. No brother should be buried with the formalities of Masonry unless he shall have made such request, or at the request of his family or some near



relative, formally made to the master, or the Lodge of which he was a member at the time of his death.

#### SOJOURNERS AND NON-AFFILIATES.

II. In case of the death of a brother who is a member of a distant Lodge, the Lodge in whose jurisdiction he may have died may proceed, if necessary, without any formal request, to perform the ceremonies of Masonic burial; if there be more than one lodge in the place, then the duty will devolve upon the oldest Lodge, unless otherwise mutually arranged.

The same instructions may apply in case of the death of a non-affiliated Mason, except that the burial of such, with the formalities of Masonry, is optional with the Lodge or Lodges in whose jurisdiction he may die or may be interred.

#### FELLOW-CRAFTS AND ENTERED APPRENTICES.

III. Fellow-Crafts or Entered Apprentices are not entitled to these obsequies, nor are they allowed to unite as Masons in the funeral of a brother.

#### PROHIBITION.

IV. No Lodge or body of Masons can unite in the obsequies of a person not a Mason without the written authority of the Grand Master.

#### MIXED PROCESSIONS.

V. Whenever civic societies, the military, or other organizations, may constitute a part of a funeral procession, or otherwise unite with the assembly, the body of the deceased must be in charge of the Lodge having jurisdiction.

The Masonic services should, in all respects, be conducted exclusively by the Lodge having jurisdiction, and as if none but Masons were in attendance. A Masonic Lodge should not take part in funeral services when conducted by any other organization.

#### WHEN COMPOSED OF SEVERAL LODGES.

VI. When a number of independent Lodges or other Masonic bodies join in a funeral procession, they will be governed, as far as applicable, by these general instructions.

Each Lodge should have a Marshal, who will act as aids to consult with, and receive instructions from the Chief Marshal, who, as a rule, should be the Marshal of the Lodge having charge of the funeral, and whose duty it is to assign to each lodge or other body a proper place in the procession. Lodges should be located in a procession in numerical order, with the oldest Lodge on the *left*; provided, however, that the Lodge in charge of the funeral should occupy the extreme *left*, next to and in front of the remains.

GRAND OFFICERS.

VII. If the deceased was a Grand or Past Grand Officer, the present Grand Officers and District Deputies should be invited to attend the funeral. In case of the presence of either the Grand Master, Deputy Grand Master, or the Grand Wardens, the Master of the Lodge having jurisdiction should invite the Grand Officer present, highest in rank, to conduct the burial service. If either of the four officers named join in a general procession, their place will be next after the Master of the officiating Lodge, in the order of their rank, supported on the right and left flanks by two special Deacons with rods.

If the Grand Master, Deputy Grand Master, or Past Grand or Deputy Grand Master is present, the book of constitutions should be carried before him.

KNIGHTS TEMPLAR.

VIII. If the deceased brother was a Knight Templar, and the Commandery of which he was a member signify a desire to join the funeral procession, it should be assigned a place immediately in advance of the Master Masons. In marching from the Lodge room to the house of the deceased, or to a Church, and from thence to the grave, if mutually agreeable, the Commandery may act as an escort to the Lodge or Lodges.

During the Masonic services at the house, Church, or at the grave, the Knights Templar should form an "*oblong square*," outside of and parallel to that formed by the Master Masons.

RULES GOVERNING PROCESSIONS.

IX. A Masonic procession should be governed by the discipline of the Lodge room; therefore the utmost decorum should be observed during the march, and while engaged in the services. Conversation in the ranks should be avoided as far as possible. No brother can leave the procession without express permission from the Master, but *all* should return to the Lodge room and remain until the Lodge is closed. In forming a procession the brethren should be formed in two ranks, the tallest on the right. In marching, the files should be five feet apart, each way, which intervals are to be carefully preserved during the march, each brother to "cover his file leader," being particular that all *keep step*. Musicians, if any, should always be placed on the right, or at the head of a Masonic procession. The Marshal may ride or walk on the left flank of the procession. A procession should return to the Lodge room in the same order as it sets out.

DRESS AND TRIMMINGS.

X. The proper dress to be worn at a Masonic funeral is black or dark clothing, a black dress (silk) hat, black neck-tie, white gloves, a plain white apron, a black crape band, or rosette with streamers, attached to the left arm, above the elbow, and a sprig of evergreen on the left breast. The Master's

gavel, Wardens' columns, the Deacons' and Stewards' rods, the Tyler's sword, and the Marshal's baton, should be suitably trimmed with black crape, neatly tied with narrow white ribbon. The officers of the Lodge should wear their respective jewels. Grand Officers and Past Officers of Grand or constituent lodges may also wear their official jewels. No walking-sticks or umbrellas should be carried in the procession.

The Holy Bible should be opened at the 12th chapter of Ecclesiastics, with the square on one page, and the compasses on the other, secured by a fine white cord. The three Great Lights thus arranged should be covered or trimmed with black crape, neatly tied with narrow white ribbon, and placed on a board or cushion covered with black material, properly arranged for carrying. The Great Lights should be borne in a funeral procession by the oldest member of the officiating Lodge.

#### PALL-BEARERS.

XI. The pall-bearers (usually six in number) should be appointed by the Master, a due regard being had to their rank and age. In addition to the dress prescribed for the brethren (paragraph IX.) three of the pall-bearers should wear white scarfs resting on the *right* shoulder, ends crossed at the left hip, secured by a white rosette with a black center. The other three should wear like scarfs from *left* shoulder to right hip, with evergreen and crape on right breast and arm, thus securing uniformity in appearance while performing the duties assigned to them. Three will march on the right and three on the left of the hearse, according to the arrangement of their scarfs.

#### DUTIES OF THE MASTER.

XII. The Master of the Lodge having received notice of the death of a brother Master Mason, he should confer with the family of deceased, and learn whether or not they desire the funeral to be conducted by the Lodge; if decided in the affirmative, the time should be agreed upon, after which the Master will order the Secretary to notify all resident members of the time and place of convening the Lodge. As many neighboring Lodges and other Masonic bodies may be invited as the Master may deem proper; but the funeral should be under the direction of the Master of the Lodge of which the deceased was a member, or which may otherwise have jurisdiction.

#### EMERGENT COMMUNICATIONS.

XIII. When a Lodge is opened for funeral purposes, it should be recorded as an emergent communication. The Secretary should have prepared an "obituary roll," on which should be inscribed the name, date of birth, age, date of initiation, passing and raising, or affiliation, also date of death of the deceased brother; that the funeral ceremonies were performed by the Lodge, and any matters which may be deemed appropriate or of special

interest to the Lodge. At the proper time this roll should be read by the Secretary, and finally be deposited in the archives of the Lodge.


The Marshal appointed for the occasion should see that all the jewels and other paraphernalia are in readiness, and that every brother is properly provided with apron, gloves, crape and evergreens, and give the necessary instruction for forming the brethren in procession, and specify the line of march. He should also take with him an apron to be used during the services.

The Master will give full instruction before the procession is formed, as to the proper time and way of giving the "Grand honors," the circumambulation of the grave, and the manner of depositing the evergreen, etc.

#### CARRIAGES OR OTHER CONVEYANCES.

XIV. If a procession proceed to the place of interment in carriages or other conveyances, the brethren should, as far as practicable, ride in the same order as prescribed for marching. The pall-bearers should ride next in advance of the hearse, the Marshal will ride in the front carriage. On arrival within a suitable distance from the cemetery, the brethren will alight, re-form the procession, and march to the grave or vault, when the prescribed services will take place.

XV. A portion of the ritual in either of the several services may be omitted at the option of the Master, whenever deemed necessary on account of the inclemency of the weather or want of time, etc.

 NOTE.—Wherever the Roman numerals in parenthesis occur, they refer to the paragraph correspondingly numbered in the chapter of *Instructions*, which should be consulted.

## CHAPTER II.

#### PROCEEDINGS IN THE LODGE ROOM.

The Lodge will be formally but briefly opened on the Third Degree (see X. and XIII.) After prayer by the Chaplain, a suitable piece of music may follow. The Master will then announce the object of the meeting, and allude to the deceased brother as he may deem proper, or he may reserve his remarks until the services are performed; any other brother present may also make such remarks upon the life and character of the deceased as the occasion may justify. The Master will then read aloud the "obituary roll" (see XIII.); upon concluding he will return it to the Secretary, who will carry the same to the place where the services are to be conducted, and finally return it to be deposited in the archives of the lodge. Under the direction of the Marshal (see XIII.), the brethren will form in the following order (see V., VI., VII., VIII., IX., XI., XV.):

## PROCESSION.

TYLER,  
(with drawn sword.)

MASTER MASONS.

TREASURER AND SECRETARY.

SENIOR AND JUNIOR WARDENS.

STEWARD,  
(with rod.)

THREE GREAT LIGHTS,  
(carried by oldest member of Lodge.)

STEWARD,  
(with rod.)

CHAPLAIN.

PALL BEARERS.

JUNIOR DEACON,  
(with rod.)

WORSHIPFUL MASTER.

SENIOR DEACON,  
(with rod.)

## MOVEMENT OF PROCESSION.

When the right of the line reaches the Church the procession will halt, and open to the right and left, facing inward. The Marshal, accompanied by the Tyler, will pass down between the two lines, until they reach the Master (or the officiating Grand Officer referred to in VII.), who, uncovered, will be escorted through the lines to the Church, followed by the officers and the brethren from the left of the lines, thus reversing the order of the procession.

During these maneuvers each and every brother will raise his hat, and hold it a few inches above his head, until entering the Church, when hats will be disposed of as circumstances may suggest.\*

### MASONIC SERVICE AT THE CHURCH, LODGE-ROOM OR OTHER EDIFICE.

NOTE.—The following service is intended to be used only when a deceased brother is to be interred at some place where the brethren cannot attend, and it is desirable to perform the ceremony before the remains are taken hence, or when the remains are placed in a vault.

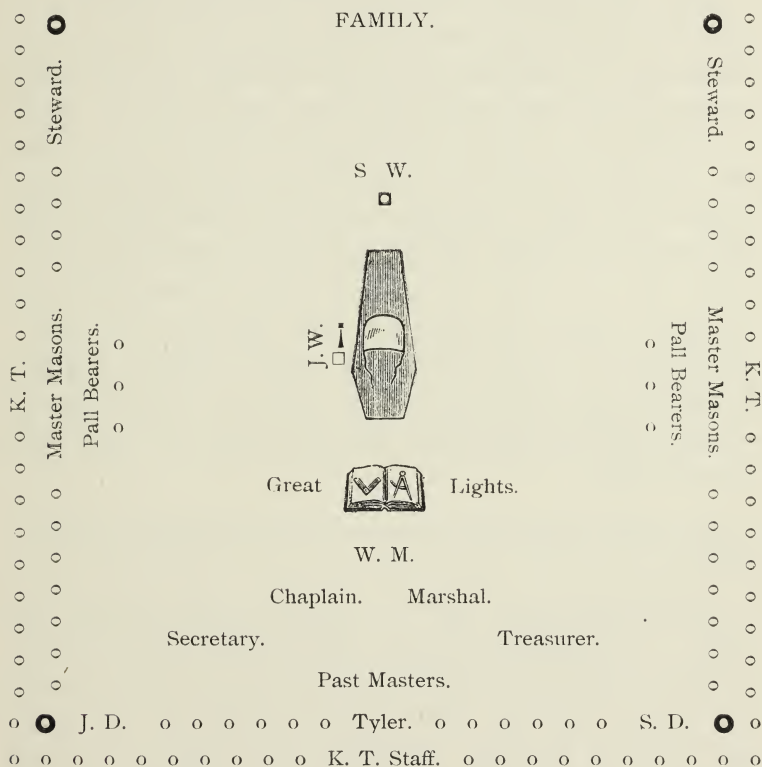
After the church services have been concluded, the Master will take his place at the head of the coffin, the Senior Warden at the foot, facing the Master, his column on the floor, erect. The Junior Warden will occupy a position on the left, midway between the Master and Senior Warden, his column prostrate on the floor. The brethren will form an oblong square. Should Knights Templar be present, they will form a like square outside the

\*Should Church services be held at the dwelling of the deceased, and it would be inconvenient for all of the brethren to enter, the maneuvers on the part of the procession, upon arriving at the house, will be omitted. [The brethren will "stand fast" until the religious services are concluded when the Master, followed by the Marshal and Pall Bearers, will enter the house. The Master will deposit an apron upon the coffin. The Pall Bearers, preceded by the Marshal, will bear the remains to the hearse, the Master following.] The movements of the procession as above should be carried out when the *Masonic* burial service is to be conducted in a church or other edifice, or at a vault, but when the services are to be conducted at the grave, as herein prescribed, the instructions included within the brackets of this foot note only are to be observed.



brethren. The family of deceased may occupy the space near the end of square, or be seated elsewhere.

The following diagram shows the relative positions of all:



### THE SERVICES

Will commence by the brethren all kneeling, when the Chaplain will repeat the following, or some other appropriate

#### PRAYER:

Most Gracious God, Great Architect of the Universe, Author of all good, and Giver of all mercy, pour down, we implore Thee, Thy blessings upon us, and

grant that the solemnity of this occasion may bind us yet closer together in the bonds of brotherly love.

May the present instance of mortality forcibly remind us of our approaching and inevitable destiny, and, weaning our affections from the things of this world, fix them more devotedly on Thee, our only safe refuge in the hour of need. And grant, O God! that when the summons shall come for us to quit our transitory Lodge on earth, the light which is from above shall dispel the encircling gloom; and that departing hence with faith in Thee, in full hope of a resurrection, and in charity with all men, we may, through Thy favor, be admitted to Thy Celestial Lodge on high, to partake in everlasting re-union with the souls of our departed friends and brethren, the just rewards of a pious and virtuous life.

The Chaplain will continue, and all the brethren will join in repeating as follows:

Our Father which art in Heaven, hallowed be Thy name. Thy kingdom come, Thy will be done in earth, as it is in Heaven. Give us this day our daily bread; and forgive us our debts as we forgive our debtors; and lead us not into temptation, but deliver us from evil; for Thine is the Kingdom, and the Power, and the Glory, forever. Amen.

All arise and remain standing during the singing of appropriate music by the choir, after which the Master says:

Brethren, we are called upon by the mandate of that messenger against whose free entrance within the circle of our Fraternity the barred doors and Tyler's



weapon offer no impediment, to mourn the loss of one of our associates.

The Mortal remains of our beloved Brother .....  
..... lie in their narrow house before us, overtaken by that fate which must sooner or later overtake us, and which no power or station, no virtue or bravery, no wealth or honor, no tears of friends or kindred, can avert; teaching an impressive lesson, continually repeated, yet soon forgotten, that every one of us must ere long pass through the valley of the shadow, to be known on earth no more.

Yea, my brethren; we are all born to die. We follow our friends to the brink of the grave, and standing on the shore of a vast ocean, gaze with exquisite anxiety, until its mists veil them from our mortal sight forever.

The younger are crowding the next older off the stage of action as though each were anxious to exhibit his part in the strange and ever changeful drama of human life. The statesman, hero, philosopher or theologian, whose eloquence or arms have shaken empires; who have united the language of earth and heaven, or plucked proud laurels from the fields of war, are resting in eternal silence; their hearts that once beat high with hopes of life and fame, are now stilled; and for them earth's dim glories have faded, like stars of morning, in the increasing dawn of immortality.

Not only are these gone, but even the youth, whose cheeks are mantled with sunny smiles, and whose eye sparkles in all the brilliancy of health, must soon become an inanimate lump of clay. Those lips that now

echo the sentiments of inexperience, must be silent; and the heart that now palpitates and rejoices at the sound of pleasure, rest in unbroken quiet in the mansions of the dead.

The sad and solemn scene now before us stirs up these reflections with a force and vivid power which we have not hitherto felt. He who now slumbers in that last long unbroken sleep of death, was our brother. With him we have walked the pilgrimage of life, and kept ward and watch together in its vicissitudes and trials. He is now removed beyond the effect of our praise or censure. We remember him in scenes to which the world was not a witness, and when the better feelings of humanity were exhibited without disguise. That he had his faults and foibles, is but to repeat what his mortality demonstrates—that he had a human nature, not divine. Over these errors, whatever they may have been, we cast, while living, the mantle of charity; it should with much more reason enshroud him in death; while the memory of his virtues lingers in our remembrance and reflects its shining lustre beyond the portals of the tomb.

*Senior Warden*, says: In the midst of life we are in death; of whom may we seek for succor but of Thee, O Lord, who for our sins art justly displeased. Thou knowest, Lord, the secrets of our hearts, shut not Thy merciful ears to our prayer.

*Junior Warden*, says: Lord, let me know my end, and the number of my days; that I may be certified how long I have to live.

*Response by all the brethren.* So mote it be.

*Master*, (holding the evergreen,) says: This evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us, that shall survive the grave, and which shall never, *never*, NEVER die.

By it we are admonished that though, like our brother whose remains lie before us, we shall soon be clothed in the habiliments of DEATH, and our bodies deposited in the silent tomb, yet through our belief in the mercy of God, we may confidently hope that our souls will bloom in eternal spring.

The Master will deposit the evergreen upon the coffin and assume his station, after which the officers and brethren will face to the *left* and slowly pass around the bier, each of whom will silently deposit, when passing the head of the coffin, the evergreen. The choir should sing a portion of Pleyel's or some other appropriate hymn; the Templars remaining in place. When the circuit is made, the brethren will resume their places, and, upon the order of the Master, will give the funeral grand honors.\*

*Master*, will say: Now, my brethren, let *us*, who are assembled around the mortal remains of our departed friend and brother, see to it, and so regulate our lives by the plumb-line of Justice—ever squaring our actions by the rule of virtue—that when we are called we may be found ready, with joy to obey the summons, and go from our labors on earth, fitly prepared for that spiritual building, that house not made with hands, eternal in the heavens.

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\*The funeral grand honors should always be given slowly and with precision. In this service they are given in the following manner: Cross the arms over the breast, the open palms of the hand resting upon the shoulders; then slowly raise them above the head, at the same time looking upward; finally let them fall to a natural position, at the same time slightly bowing the head. When these movements are executed, the brethren, will audibly pronounce the following words: when the arms are crossed on the breast, "*We cherish his memory here.*" When the hands are extended above the head, "*And we commend his spirit to God who gave it.*" When the hands fall to the side, "*So mote it be.*"

The Secretary, by direction of the Master, will read aloud the "obituary roll" (see XIII.), after which the Master continues, addressing the relatives:

Our brother whose remains are to be borne hence and be committed to the earth, was one of our fraternal band, bound by the same ties, and pledged to the same duties. To his bereaved relatives and friends we have but little worldly consolation to offer, but we do tender to them our heartfelt sympathies; and if the solemn ceremonies, in which we have been engaged, have not pointed to them a higher hope and a better consolation, then all our condolence would be in vain.

*Master*, extending his hands towards the coffin, will say:

And now, beloved friend and brother, we bid thee a long, a last farwell. Thou art at rest from thy labors—may it be in holy peace. Amen.

*Response by the brethren.* So mote it be.

*Chaplain*, will repeat the following or some other appropriate

#### PRAYER.

Almighty and most merciful God, as it has pleased Thee to take from the light of our abode one dear to our hearts, we beseech Thee to bless and sanctify to us this dispensation of Thy Providence. Inspire our hearts with wisdom from on High, that we may glorify Thee in all our ways. May we realize that Thine all-seeing eye is upon us, and be influenced by the spirit of truth

and love to perfect obedience, that we may enjoy Thy divine approbation here below. And when our toils on earth shall have ceased, may we be raised to the enjoyment of fadeless light and immortal life in that kingdom where faith and hope shall end, and love and joy prevail through eternal ages.

*\*And, Heavenly Father, in this dark and trying hour of calamity and sorrow, we humbly pray Thee to be the father of the fatherless, and the widow's God. Administer the consolation which they so sorely need.*

And Thine, O Righteous Father, shall be the glory forever. Amen.

*Response by the brethren.* So mote it be.

An appropriate—

#### ORATION

May follow, after which the coffin should be borne to the hearse by the pallbearers, who may accompany the remains to cars or other conveyance.

The brethren will return to the Lodge-Room. (See IX.)

When the solemn rights of the dead are to be performed at the *grave*, the proceedings in the Lodge-Room should be the same as prescribed on page 9, Chapter II.

The procession from Lodge-Room to house of deceased will be formed as prescribed on page 80, and from house to place of interment in the following order: (See V., VI., VII., VIII., IX., XI.)

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\*The *italicized* portion of Prayer may be omitted when circumstances require.

MARSHAL.

PROCESSION.

TYLER,  
(with drawn sword.)

MASTER MASONS.

TREASURER AND SECRETARY.

SENIOR AND JUNIOR WARDENS.

STEWARD,  
(with rod.)

THREE GREAT LIGHTS,  
(carried by oldest Master of Lodge.)

STEWARD,  
(with rod.)

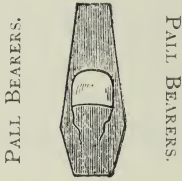
CHAPLAIN.

DEACON,  
(with rod.)

WORSHIPFUL MASTER.

DEACON,  
(with rod.)

THE BODY.



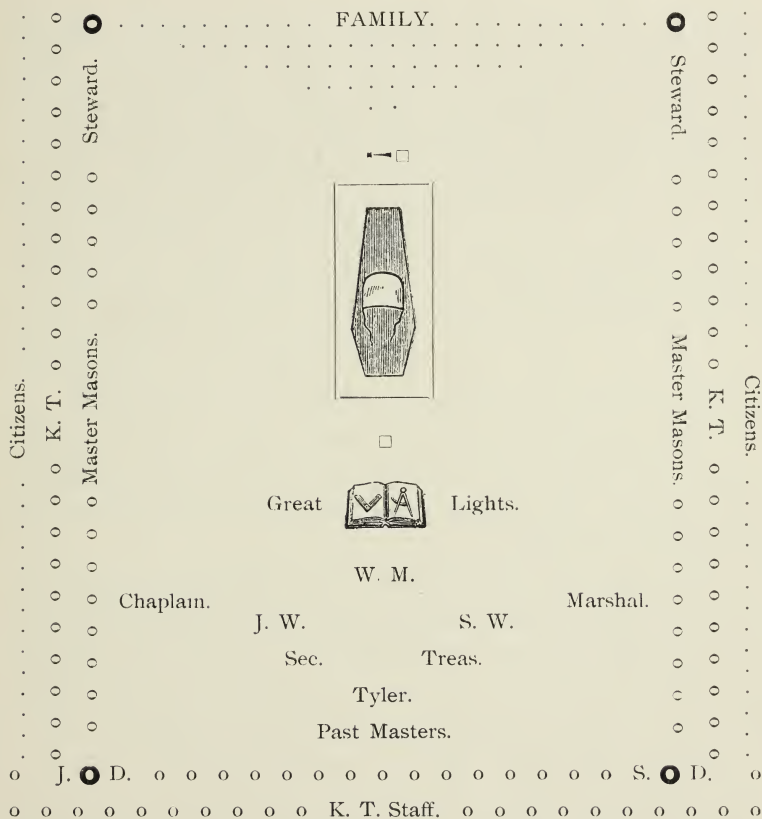
MOURNERS.

When the procession from Lodge-room reaches the house of deceased, it will be governed by the instructions included within the brackets only in foot note on page 80.

When the head of the procession arrives at the place of interment, the Marshal will proceed to the extreme right and give a signal by waving his baton, when the brethren will halt, open to the right and left, facing inward, and uncover. The Marshal, accompanied by the Tyler, will pass down between the lines until they reach the Master (or the officiating Grand Officer referred to in VII.) and the Chaplain, who, uncovered, will advance to the grave, followed by the remains borne by the pall-bearers, the family and relatives of the deceased, and by the brethren from the left of the lines, thus reversing the order of the procession.

The coffin will be placed over the grave. The Senior Warden will place his column erect at the head of the grave, and the Junior Warden will lay his column prostrate at the foot of the grave; and the officers and brethren will form in the order shown in the following diagram. The Marshal should give all necessary directions, giving his instructions in a subdued tone:





Should there be church service at the grave, the Masonic service will commence as soon as that is concluded.

### SERVICE AT THE GRAVE.

All will uncover,\* when the Chaplain will rehearse the following, or some other appropriate

### PRAYER.

Unto Thee, O God, the Father of all spirits, do we come in this hour of bereavement and sorrow. Unto

\* In conducting services at grave at an inclement season of the year, to avoid undue exposure to the brethren present, the act of *uncovering* should be omitted by order of the W. M. officiating.

Thee do we send up the cry of our stricken hearts. Thou, who dost mark the sparrow's fall, and number even the very hairs of our heads, look with infinite compassion on our weakness, and, in this hour of need, give the strength which Thou alone canst impart. Standing by the open portals of this house appointed for all the living, we pray for light—for light to illuminate the dark path which our brother has trod; for light to drive away all the shadows of mortality, and reveal to our anxious souls those serene heights of beauty and of joy, whither, we trust, our brother has ascended.

As we lay his body in the tomb, may we realize how weak and impotent is every human arm of strength, and trust in Thy might alone for deliverance from the dominion of death.

Grant, we beseech Thee, Thy sustaining grace to these stricken and tearful mourners and bereaved friends; that we may find rest and comfort in Thee; that, relying upon Thine infinite love, we may wait in patient hope for death to be swallowed up in victory. Amen.

*Response by the brethren.* So mote it be.

All will re-cover, when the Master will rehearse the following, or some other appropriate

#### EXHORTATION.

Brethren: The solemn notes that betoken the dissolution of this earthly tabernacle have again alarmed our outer door, and another spirit has been summoned to the land where our fathers have gone before us. Again are we called to assemble among the habitations of the dead, to behold the "narrow house appointed for all the living." Here around us, in that peace which the world cannot give or take away, lie the unnumbered

dead. The gentle breeze fans their verdant covering, they heed it not; the sunshine and the storm pass over them, and they are not disturbed; stones and lettered monuments symbolize the affections of surviving friends, yet no sound proceeds from them, save that silent admonition, "Seek ye the narrow path and the straight gate that lead unto eternal life."

We are again called upon to consider the uncertainty of human life, the immutable certainty of death, and the vanity of earthly ambition.

Decrepitude and decay are written upon every living thing. The cradle and the coffin stand in juxtaposition to each other, and it is a melancholy truth that so soon as we begin to live, that moment also we begin to die. How often the mementoes of mortality cross our path; how often the funeral bell tolls in our ears, and the "mournful processions" go about the streets; yet how seldom do we seriously consider our approaching fate. We go on from design to design, add hope to hope, and lay out plans for the employment of many years, until we are suddenly alarmed at the approach of the messenger of death, at a moment when we least expect him, and which we probably conclude to be the meridian of our existence.

What, then, are all the externals of human dignity, the power of wealth, or the charms of beauty—when nature has paid her just debt?

Fix your eyes on the last scene, and view life stript of its ornaments and exposed in its natural meanness, and you must be persuaded of the utter emptiness of all earthly things save those which go to the growth

and perfection of individual character. In the grave all fallacies are detected, all ranks are leveled, all distinctions are done away; here the scepter of the prince and the staff of the beggar are laid side by side.

Happy, indeed, is it for us—and blessed the instrumentalities that have made it possible—if, while we here drop the sympathetic tear over the grave of our brother, we can, in the sincerity of our hearts, cast around his foibles, whatever they may have been, the *broad mantle of charity*, nor withhold from his memory the commendation that his virtues claim at our hands. Perfection on earth has never yet been attained; the wisest as well as the best of men have gone astray. Suffer, then, the apologies of human nature to plead for him who can no longer plead for himself.\*

Let this event, my brethren, by which we are reminded at once of our mortality and our imperfections, excite our serious reflections and strengthen our resolutions of amendment. Let us live in the daily consciousness that to each one of us the time will come—and the wisest knows not how soon—when all the transient pleasures of the world will cease to delight, and the reflections of a life spent in the exercise of piety and virtue, yield the only comfort and consolation. Let us resolve to maintain with sincerity the high character of our profession — our *faith* so unfaltering that we shall be enabled ever to do the right as God gives us to see the right; our *hope* as bright as the glorious mysteries that shall be revealed hereafter; our *charity*

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NOTE.—The W. M. may continue, and complete the Exhortation from (\*) this point, by reciting the language printed on first page of the Appendix, as a substitute for, and in place of, that portion of the Exhortation which *here* follows, down to ‡.

as large as the wants and weaknesses of our fellow creatures.

Fitting ourselves for life will also best fit us for eternity; and, having here faithfully discharged the great duties which we owe to God, our neighbor and ourselves, the great change will not find us unprepared; but, come when it may, we can go forward joyfully and without fear into the presence of that All-wise and Beneficent Judge to whom the secrets of all hearts are known.†

The Marshal will now step forward and remove the apron from the coffin, and hand it to the Master. The brethren will uncover\* while the pall-bearers will slowly lower the remains into the grave, during which there may be a chant by the choir, or a strain of instrumental music; after which the brethren will re-cover, and the Master, holding the apron unfolded, continues:

#### THE LAMBSKIN,

or white apron, was the first gift of Masonry to our departed brother; it is an emblem of innocence, and the badge of a Mason. This emblem I now deposit in the grave of our deceased brother (drops it into the grave.) By this act are we reminded of the universal dominion of death; the arm of friendship cannot interpose to prevent his coming; the wealth of the world cannot purchase our release; nor will the innocence of youth, nor the charms of beauty propitiate his purpose.

The officers and brethren holding the evergreen in their right hand, Master continues:

This *evergreen* is an emblem of an enduring faith in the immortality of the soul. By it we are reminded that we have an immortal part within us that shall survive the grave, and which shall never, *never*, NEVER

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\* See foot note, page 89.

die. By it we are admonished that, though like our brother, whose remains we have deposited in the bosom of our mother earth, we too shall soon be clothed in the habiliments of DEATH, and be deposited in the silent tomb; yet, through our belief in the mercy of God, we may confidently hope that our souls will bloom in eternal spring. This, too, I deposit in the grave (drops it).

The Master will resume his place, when the officers and brethren will *face to the left* and commence moving slowly around the grave, as each one passes *the head* of the grave, he will deposit the evergreen in silence; during which the choir should sing Pleyel's hymn, or some other appropriate music, or a dirge may be played. When this is concluded the brethren will resume their places. The

#### GRAND HONORS

will then be given as follows: The Marshal in a subdued tone will say—

Brethren, prepare to give the grand honors.\*

#### UNCOVER.†

Each brother will uncover and stoop forward, depositing his hat on the ground at his feet, then cross the arms on the breast, the left uppermost, the open palms of the hands resting upon the shoulders; this done, the Master will say:

We cherish his memory here.

The brethren will then raise their hands above their heads, looking upward, when the Master will say:

We commend his spirit to God, who gave it.

The brethren will then lower their hands and extend them downwards toward the grave, palms of the hands uppermost, when the Master will say:

And consign his body to the earth.

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\* All the movements should be made slowly and with the utmost precision.

† See foot note, page 89.



By direction of the Marshal, the brethren will together stoop forward, take their hats and re-cover, and resume their places, when the Secretary, by direction of the Master, will read aloud the obituary roll. (See XIII.) At the conclusion the Master continues the ceremony by saying—

From time immemorial, it has been the custom among the Fraternity of Free and Accepted Masons, at the request of a brother, or of his family, to accompany his remains to the place of interment, and there to deposit them with the usual formalities of the Craft. In conformity to this usage, and at the desire of our deceased brother, whose memory we revere and whose loss we now deplore, we have assembled in the character of Masons, to offer up to his memory, before the world, the last tribute of our affection.

The Great Creator having been pleased out of his infinite mercy to remove our brother from the cares and troubles of this transitory existence, to a state of endless duration, thus striking another link from the fraternal chain that binds us together, may we who survive him, be more strongly cemented in the ties of union and friendship; that during the short space allotted to us here, we may wisely and usefully employ our time; and in the reciprocal intercourse of kind and friendly acts mutually promote the welfare and happiness of each other. Unto the grave we have consigned the body of our deceased brother. We can cheerfully leave his spirit in the hands of a Being who doeth all things well.

To those of his immediate relatives and friends who are most heart-stricken at the loss we have all sustained, we have but little worldly consolation to offer; we can only sincerely, deeply, and most affectionately

sympathize with them in their bereavement; but we can say, that He who tempers the wind to the shorn lamb, looks down with infinite compassion upon the widow, and the fatherless, in the hour of their desolation; and that their Heavenly Father will fold the arms of His love and protection around those who put their trust in Him.

The Master extending his hands toward the grave continues—

Soft and safe be this the earthly bed of our brother; bright and glorious be his rising from it. Fragrant be the acacia sprig which shall here flourish. May the earliest buds of spring unfold their beauties over his resting place; and in the bright morning of the world's resurrection, may his soul spring into newness of life, and expand in immortal beauty in realms beyond the skies. Until then, dear friend and brother, until then, farewell.

An appropriate—

#### ODE

may follow, after which the services will conclude with the following, or some other suitable—

#### PRAYER.

Almighty God, we again implore Thy blessing as we turn from these solemn services to the no less solemn tasks of life. We have consigned the body of our brother to the grave, and with unfaltering trust we commend his spirit to Thy care. If we feel that there is one less tie binding us to earth, may we also feel that there is another and a deathless tie binding us to Heaven. And there shall be no night there, O blessed

assurance; the last farewell spoken; the last sigh heaved; the last cry of anguish swallowed up in that anthem of immortal joy. In our grief we cling to Thy promise, that Thou wilt, at last, wipe all tears from off all faces.

Gathering here such fresh experiences of Thy love, catching here such glimpses of the exceeding glory that awaits us, may we feel that it is better to go to the house of mourning than to the house of feasting. May this be the time for unbounded charity. If our departed brother had his frailties and imperfections,—and who that is mortal has them not?—may we leave them to the merciful silence of the grave; but may we keep the memory of his virtues green and fragrant forever. [Bless those who are widowed and orphaned by this sad bereavement, and make this brotherhood faithful to their solemn vows, to comfort, aid, and protect those thus left as their sacred charge.]

And now, O Lord, we pray for Thy hand to lead us in all the paths our feet must tread; and when the journey of life is ended, may light from our immortal home illuminate the dark valley and shadow of death, and voices of the loved welcome us to that “house not made with hands, eternal and in the heavens.” Amen.

*Response by the brethren.* So mote it be.

The procession will re-form in the same order as it set out, and will return to the lodge-room. The Master will order the Secretary to deposit the obituary roll in the archives, when the Lodge should be closed.



## CELEBRATION OF CAPE STONES.

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When the Grand Lodge shall have arrived at the building, the Grand Master shall approach first, followed by the other Grand officers, civil magistrate, and other invited guests of the Grand Lodge, and all being in readiness, the Grand Marshal shall advance to the front and say:

In the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Illinois, I now command silence!

The choir will then render some suitable

### ANTHEM,

after which some official, connected with the building, should advance and publicly invite the Grand Master to place the cape stone, substantially as follows:

MOST WORSHIPFUL GRAND MASTER: In behalf of the Trustees (Directors or other officers) of the (name of association or society) under whose auspices and direction this enterprise has been thus far advanced, I respectfully request that you will now complete the building they have erected, by the placing of the cape stone, according to the customs of the Most Ancient and Honorable Fraternity of Free and Accepted Masons.

The Grand Master will then address the assembly, announcing the purpose of the occasion, etc., or, if desired, may use the following:

Men and Brethren: It was one of the invariable practices of the ancient operative masons, upon the completion of the edifice upon which they had been engaged, to celebrate, with great signs of rejoicing, the placing in position of the last stone of which the building was composed. Their tools were laid aside—rest and refreshment succeeded labor—and the day was devoted to rejoicing and thanksgiving for the completion of the structure.

The example of the ancient craftsman is worthy of all imitation, and it is fit that we have assembled here to-day to crown the work of many months, and that this ancient Fraternity should perform the office of placing upon its walls the last stone that enters into its composition, consecrated by our prayers, and dedicated to Justice, Virtue and Universal Benevolence. \* \* \* The teachings of Freemasonry inculcate, that in all our works, great or small, begun or finished, we should seek the aid of Almighty God. It is our first duty then to invoke the blessing of the Great Architect of the Universe upon the work in which we are about to engage. I therefore call upon all present to unite with our Grand Chaplain in an address to the Throne of Grace.

The brethren will uncover\* while the Grand Chaplain delivers the following, or some other appropriate

#### PRAYER.

Almighty and Most Merciful God, we, Thy servants, reverently and humbly approach Thy presence, and pray

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\* See foot note, page 89.



that Thou wilt look upon and bless our present assembling and accept the work we offer. Be pleased, O Father, to shed abroad in the hearts of all men a greater love for Thee and for each other; incite them to a due appreciation of the nobility of labor, and incline them ever to keep Thy law. Especially would we pray that this building, now about to be completed by our hands, may long remain as a monument to the zeal and liberality of its founders, the architect who designed it, and the craftsmen who have so faithfully executed the designs; and may it serve to encourage others to emulate their actions. Bless, we pray Thee, the labors of our Fraternity wherever dispersed, and give to us all a wider charity, a more unselfish devotion, and a renewed zeal for every good work. And to Thy name shall be ascribed all the glory. Amen.

*Response.* So mote it be.

Music may here be introduced, if desired,

The Deputy Grand Master, escorting the Principal Architect, who should bear with him the working tools, will then advance and address the Grand Master, as follows:

MOST WORSHIPFUL GRAND MASTER: I now have the pleasure of presenting to you Brother (or Mr.) —, the architect, to whose skillfully devised plans and untiring industry is due the magnificent edifice before which we are now assembled.

*Principal Architect.* Most Worshipful Grand Master: Having been entrusted with the duty of designing this edifice, and of supervising and directing the workmen in its erection, and having been enabled to witness

its completion, I now, with due respect, present to you for inspection and approval the last stone that enters into its composition, and with it the implements of operative masonry,\* there being no further occasion for their use.

The Principal Architect delivers the working tools to the Grand Master, who presents the square, level and plumb to the Deputy Grand Master, Senior and Junior Grand Wardens, respectively, saying:

Right Worshipful Brethren, you will receive the implements of your office, and with them you will test the stone. R. W. Deputy Grand Master, you will apply the square.

*D. G. M.* M. W. Grand Master, I find the stone to be square. The craftsmen have performed their duty.

*G. M.* R. W. Senior Grand Warden, you will apply the level.

*S. G. W.* M. W. Grand Master, I find the stone to be level. The craftsmen have performed their duty.

*G. M.* R. W. Junior Grand Warden, you will apply the plumb.

*J. G. W.* M. W. Grand Master, I find the stone to be plumb. The craftsmen have performed their duty.

The Grand Master, then addressing the Principal Architect, shall say:

I accept this work, assuring you of my hearty approval, and will forthwith proceed to consecrate it according to ancient usage. Right Worshipful Brethren, you will present the elements.

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\* Or, if the corner-stone was laid with Masonic ceremonies, say: "I now return to you the implements entrusted to me at the laying of the corner-stone."

The Deputy Grand Master will advance and present the vessel of corn, saying:

M. W. GRAND MASTER: I respectfully present you with the element of corn, to be used according to immemorial custom.

*M. W. Grand Master.* I scatter this corn as an emblem of Plenty; may the blessings of bounteous Heaven ever be showered upon us.

The Senior Grand Warden presents the vessel of wine, saying:

M. W. GRAND MASTER: I respectfully present you with the element of wine, to be used according to immemorial custom.

*M. W. Grand Master.* I pour this wine as an emblem of Joy and Gladness; may prosperity ever attend us and brotherly love prevail through all time.

The Junior Grand Warden presents the vessel of oil, saying:

M. W. GRAND MASTER: I respectfully present you the element of oil, to be used according to immemorial custom.

*M. W. Grand Master.* I pour this oil as an emblem of Peace; may its blessings abide with us continually.

And then extending his hands, the Grand Master shall say:

May corn, wine and oil, and all the necessities of life, abound among all men throughout the world. May the blessings of Almighty God be upon this undertaking, and may the structure here erected long remain.

The stone will now be elevated and placed in position and the Grand Honors will be given three times.

The Grand Master will then make report as follows:

I have the honor to report that in compliance with the request of the proper authorities, the cape stone of —— has been celebrated with the ancient ceremonies of the Craft. Brother Grand Marshal, you will make proclamation.

*Grand Marshal.* In the name of the Most Worshipful the Grand Lodge of Free and Accepted Masons of the State of Illinois, I now proclaim that the cape stone of the —— has this day been celebrated according to the old customs of Free and Accepted Masons.

#### CLOSING ODE.

#### PLACING CAPE STONE.

*Air*—America.

1. Placed now in form most true  
Our finished work we view,  
With hearts sincere;  
Long be the Cape Stone found  
Grateful to all around,  
As notes of joy resound,  
In accents clear.
2. While years roll silent by,  
Pointing our Hope on high  
There let it stand;

There may the good and great,  
With fondest joy elate,  
Faith's promised bliss await,  
At HEAVEN'S command.

3. When, our last labor o'er,  
Scenes of this life no more  
Charm our frail sight,  
Then in God's holy care  
May each protection share,  
Bliss fond unending there  
In Perfect Light.

BENEDICTION.





# APPENDIX.

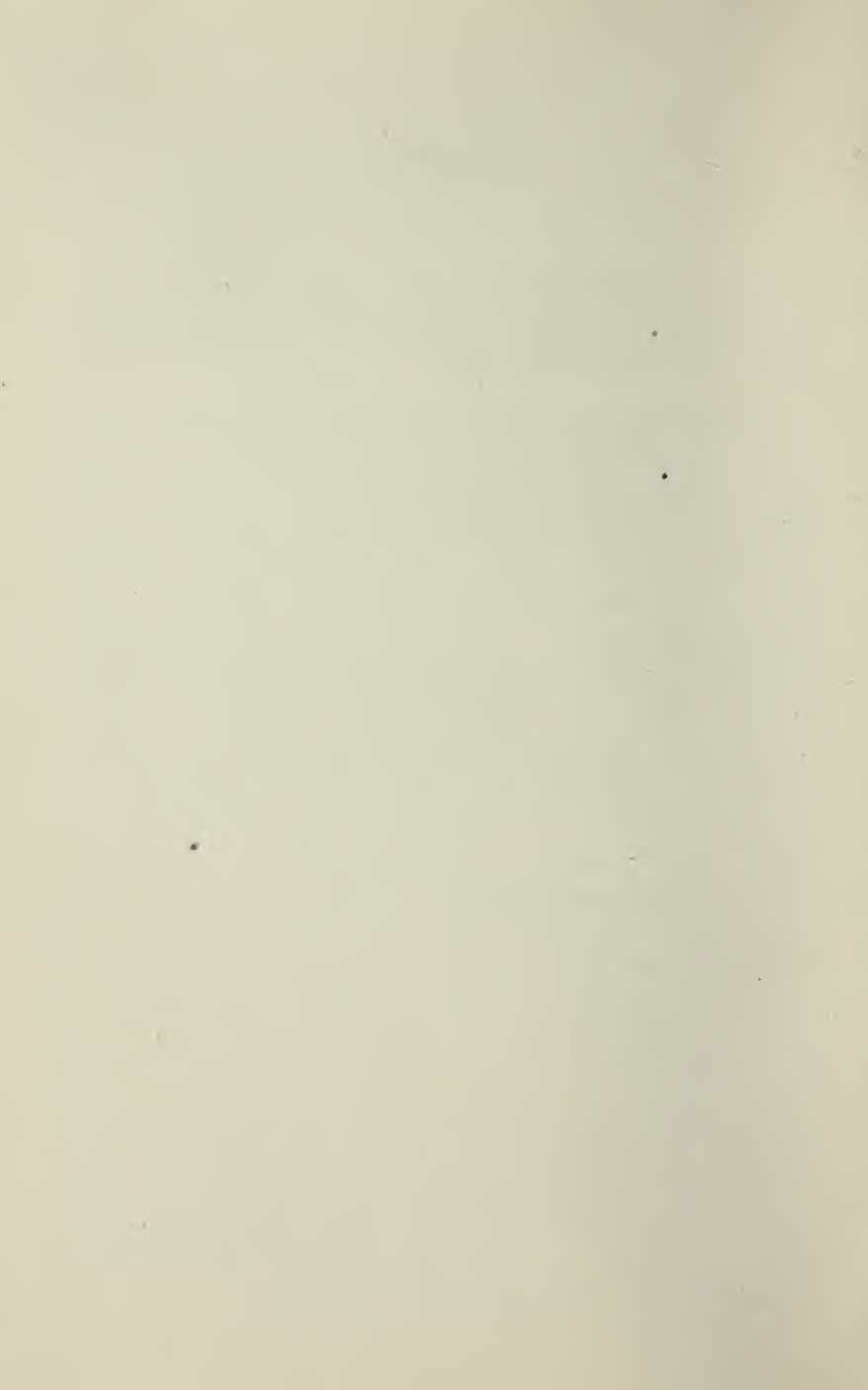


## APPENDIX.

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NOTE.—The following may be recited at Masonic funerals in connection with the Exhortation found on page 92 of Ceremonials, as a substitute for, and in place of, that portion of the Exhortation which *there* follows between \* and †. See foot note, page 92.

And let us, who survive our departed brother, see to it, and so regulate our lives by the plumb-line of *Justice*, ever squaring our actions by the rule of *Virtue*, that when the Grand Warden of Heaven shall call for us, we may be found ready. Let us cultivate assiduously the noble tenets of our profession—*Brotherly Love, Relief, and Truth*. From the *Square*, learn morality; from the *Level*, equality; and from the *Plumb*, rectitude of life. With the *Trowel*, spread liberally the cement of fraternal affection; and circumscribed by the *Compasses*, let us ponder well our words and actions. Let all the energies of our minds and the affections of our hearts, be employed in the attainment of our Supreme Grand Master's approbation. Then my brethren, when the hour of our dissolution draws nigh, and the cold winds of death come sighing around us, we shall be prepared to obey the summons of the Grand Warden of Heaven, and go from our labors on earth to eternal refreshment in the Paradise of God, when by the benefit of the pass, a pure and blameless life, and an unshaken faith in the merits of the Lion of the Tribe of Judah, shall we, as just and upright Masons, gain ready admission into that Celestial Lodge, that house not made with hands, eternal in the Heavens, where the Supreme Grand Master of the Universe presides.



## VISITORIAL.

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Lodge visitation, by other than members, may be classed under two heads, viz.: official and unofficial. The former is a right, the latter a privilege. In both cases, however, there are certain formalities that may be observed with propriety.

When the Grand Master in person, or by *special proxy*, makes an official visit, the Lodge should be open on the Highest Degree. When the officer is announced the Worshipful Master will appoint three brethren, the highest in rank who may be present, whether members of the Lodge or otherwise, as a committee to escort the Grand Master. In the absence of brethren of past or present Masonic title, any of the brethren present may be selected for the purpose. The committee will proceed to the door in a body without any formality, remaining *inside* the threshold until the Grand Master enters the hall, when the brother who is to address the *East* will extend his right arm, and engage the left arm of the Grand Master. At this moment the Worshipful Master will call all present to their feet, the brethren to remain standing until the Grand Master is seated in the East. The escorting committee, with the guest, will proceed at once to the proper place in the hall, in files of two, the Grand Master and brother in charge leading, accompanied (if convenient) by a strain of instrumental music. Upon reaching the center of the hall, the

speaker will retain his place on the left of the Grand Master, the two associate brethren on his right in line, the Grand Master alone saluting. After which the guest will be appropriately presented to the Worshipful Master only by name and title, viz.: Most Worshipful A. B., Grand Master of Masons of the State of Illinois. The Worshipful Master will address such words of welcome to the visitor as he may deem proper. After which he will approach the Grand Master, conduct him to a place on his right in the *East*, and introduce the brethren present to the Grand Master (in terms before stated), concluding with an order to all present to salute the Grand Master with Masonic grand honors, 3x3 (see foot note page 21). The Worshipful Master then uncovers, presents the gavel to the Grand Master, who will seat the brethren, and, if he so desires, will address the Lodge, and proceed with the special matter (if any) involving the official visit, or may at his option occupy the *East* and preside over the proceedings of the Lodge; otherwise he will return the gavel to the Worshipful Master, vacate the chair, and take a seat on the right. At this point (time and circumstances permitting) the Worshipful Master should "call the Lodge off" for personal introduction of the officers and brethren to the guest, and for social intercourse. Should the Grand Master desire to retire before *closing*, the Lodge should be "called on," the brethren "called up," remaining standing until the Grand Master salutes and passes out, under a strain of music, without further ceremony, after which the Lodge will proceed in order.

In the reception of a Past Grand Master—visiting as such—of this or any other recognized Masonic jurisdic-



tion, the same formalities above prescribed should be observed, except yielding the gavel or vacating the "chair" by the Worshipful Master.

The announcement of the name of any *Active elected* Grand Officer, or a District Deputy Grand Master *making an official visit*, should be recognized by appointing the Senior Warden and Junior Warden a committee to wait upon the visitor at the door, and conduct him to the proper place to salute, under a strain of music, the Senior Warden presenting the visitor to the Worshipful Master, who will in turn invite the guest to a seat in the East, accompanied by the committee, who will at once resume their stations. The Worshipful Master will introduce the brethren to the visitor by name and official title, and tender such courtesies as may be deemed proper. The visitor may retire from the hall at any time without any *special* formalities.

Grand Officers by appointment, and Past Masters of Lodges A. F. & A. M., visit without any special formality other than what Masonry prescribes, including the courtesy of seat in the *East* (except "as otherwise provided"), and when "Lodge is called off" visiting brethren of all grades should receive at hands of officers and members of Lodge such attentions as circumstances may suggest. "Masonic Grand Honors" are omitted in all cases of visitation except Active and Past Grand Masters, and to such only upon official or a first visit.

In case a visitor requires a voucher, the vouching should always be made *within the Lodge Hall in the presence and hearing of those assembled*, whether by the Tyler or another.

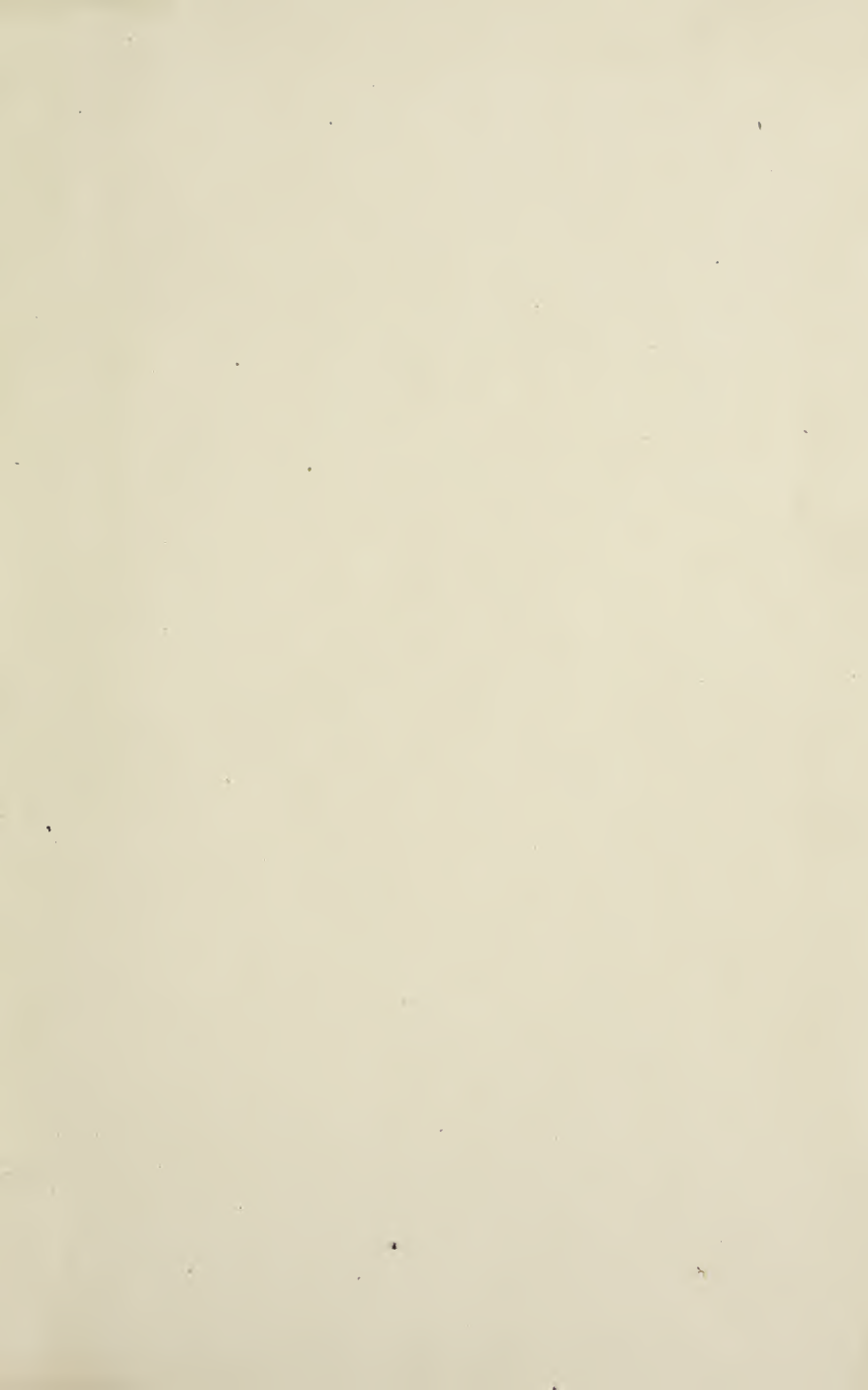














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